



The Antiquary.



SEPTEMBER, 1901.

Notes of the Month.

THE principal days of the King Alfred Millenary Celebration at Winchester will be September 18, 19, and 20. The Archbishop of Canterbury will preach the sermon at the special service to be held in the Cathedral. Besides the representatives of the Royal Societies and the delegates from the universities of Great Britain, the Colonies and America, there will be present the Lord Mayor and the Sheriffs of London, who will attend in state, supported by the other leading mayors of England.

In anticipation of the celebration the authorities of the British Museum have placed on exhibition a number of relics relating to Alfred and his times. The manuscripts are most interesting, and are so arranged as to attract the attention of the general public as well as of scholars. The manuscript copy of the life of St. Neot in Latin, for instance, is opened at the page in which the story of Alfred and the cakes first makes its appearance, and one of the three fine copies of the *Anglo-Saxon Chronicle* is opened to show the account of the great battle of Ashdown, when Alfred and his brother Ethelred defeated the whole army of the Danes on the site which is supposed to be now marked by the well-known figure of the white horse cut into the side of the chalk downs of Berkshire, near Didcot. Another manuscript, the *Life* by Asser, is opened at the page which tells of the King's devoutness. "He also heard daily the Divine Office of the Mass, with certain Psalms and Prayers, and celebrated the canonical Hours by night and day; and

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in the night . . . he was wont to frequent the churches for prayer, secretly and without the knowledge of his court." Several of the manuscripts bear all too clear traces of the fire at Ashburnham House, Westminster, on October 23, 1731, when 114 volumes were entirely lost, and 98 considerably damaged. The exhibition also includes a facsimile of the famous jewel; a remarkable collection of Anglo-Saxon rings, including the massive gold ring of Alfred's father; a Saxon silver brooch; and a number of coins, seals, and other relics of Saxon times.

Mr. Frederic Harrison, in the course of a lecture on the "Life and Reign of Alfred," delivered in the Assyrian Hall of the Museum, in connection with the exhibition, remarked that King Alfred was, to his mind, the purest, noblest, and most venerable hero of this or any race. No country in history had a personage more romantic, more heroic, more majestic in all the relations of public and private life. History had torn the halo from many a tradition, but had only made Alfred more heroic. The true Alfred was even grander than the poetic Alfred. No weakness, no pride, no falsehood had been revealed in his career. Mr. Harrison graphically and powerfully touched on the first great battle against the Danes, the building of the long galleys, the foundation of the navy of England, and of her maritime supremacy. Alfred rebuilt London; he organized the militia; he united England not by conquest, not by fraud, but by wisdom and moral justice. It was from Alfred's own writings that most could be learnt of his character. "Power," he wrote, "is never a good thing unless its possessor be good." Words from his works would be engraved on the colossal statue at Winchester. His memory had lasted a thousand years after his death, and was more sacred to us to-day than it had ever been. Should we, a hundred millions of people on both sides of the Atlantic of the same blood, suffer to fade away the memory of one who was the noblest type of our race, and whose memory was our joint possession?

As was anticipated, the sale on July 16 at Christie's of a perfect example of the First

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Folio Shakespeare proved to be a noteworthy event. The copy measured $12\frac{5}{8}$ inches by $8\frac{1}{4}$ inches. No letter of the text was lacking; and, but for the bottom corners of four leaves being slightly repaired, and the portrait after Droeshout rubbed in places, its condition was good, though not so good, perhaps, as that of the 1899 example. On the other hand, its value was decreased by reason of the modern morocco binding. The opening offer of £500—more than it was worth thirty years ago—came from Messrs. Pickering; then one of £800 from Mr. Quaritch. By Messrs. Hornstein, Sabin, and others it was carried to £1,500. Thereafter the contest was between Messrs. Pickering and Quaritch. Although in 1899 the late Mr. Bernard Quaritch wrote that the copy which then brought £1,700 was worth no more than £1,100, his son was on this occasion the final bidder at £1,720—a record sum. An astute collector declared that if the finer 1899 example were again offered, £2,000 would hardly purchase it.

Apropos of this record price it may be noted that the efforts which Mr. Sidney Lee is making to ascertain the present whereabouts of the extant copies of the Shakespeare First Folio have produced for him a vast correspondence with owners both in America and in this country. Every readiness has been shown to assist in the research, and numerous copies in fine condition, the existence of which has not been hitherto recorded by bibliographers, have come to light. In one or two cases families have been met with who have cherished through many generations the unhappy delusion that they were owners of a First Folio, whereas investigation of the volume that they prized has proved it to be either an imperfect copy of the third folio or one of the earliest of the "facsimile" reissues of the last century. The majority of copies now in America have been exported comparatively recently by London booksellers. The ownership of the American copies seems in many instances to change with perplexing frequency. Mr. Lee's catalogue, which cannot fail to be of the greatest value to bibliographers, will appear in the collotype facsimile of the first folio, mentioned in one of our last month's

"Notes," to be issued next year by the Clarendon Press.

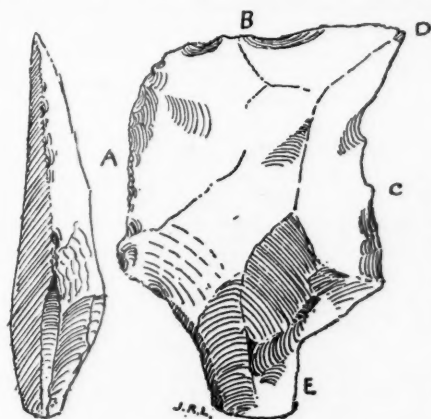
An exceptionally interesting archaeological find, says the *Athenæum* of August 10, is reported by a writer from St. Petersburg in the *Vossische Zeitung*. Lieutenant-General Brandenburg was commissioned by the Artillery Museum in St. Petersburg early in June to excavate the Scythian burial-mounds near the village of Mokiewka in the Tschigvin circuit. In one of these grave-mounds he came upon the skeleton of a Scythian warrior in complete armour. The whole of the armour was in excellent preservation. Hitherto only isolated parts of the Scythian panoply have come to light. The armour has been carefully packed and forwarded to St. Petersburg, where it is at present on view in the Artillery Museum.

The usual Ecclesiastical Art Loan Exhibition is to be held in connection with the forthcoming Church Congress. The collection will include, as on former occasions, every kind of gold- and silver-smith's work, art metal-work, tapestry, needlework, carvings in wood and ivory, MSS., paintings, and other articles of ecclesiastical and archaeological interest. Specimens of church plate and of embroidery will be particularly welcome. Intending contributors are requested to communicate at as early a date as possible with Mr. John Hart, Manager, Maltravers House, Arundel Street, Strand, W.C.

The Southern Italian papers have been drawing attention to a matter of interest to all scholars. After the suppression of the Sicilian monasteries in 1870, their archives were carelessly gathered together and placed in vaults and cellars, in which they have rotted ever since. Tons of precious MSS. and cartloads of gorgeously illuminated missals have been discovered in the cellars of the old Municipal Palace at Palermo, the writing and painting of many of them being irretrievably effaced by damp. The library of one Benedictine abbey contains 700 manuscripts connected with the Norman occupation of the island, not a few of which are full of allusions to matters connected with the early Plantagenet history of England.

It was not until a man some twenty years ago noticed that he had purchased a pound of butter wrapped up in an autograph letter of Christopher Columbus that public attention was roused to the deplorable condition of the mass of papers taken from suppressed monasteries of Rome.

Mr. J. Russell Larkby writes: "The small flint implement of which I send a full-sized sketch was found in a clay-pit in the Cray Valley belonging to Messrs. Tyrer and Co., Limited, who very kindly gave me ready permission to inspect their property in search of flint weapons. The example illustrated was buried some 18 inches under the surface



accompanied by small pebbles, and so utterly unlike them in colour that it at once attracted attention. What its specific use was I confess I am quite unable to determine, but it is interesting to note that there are three cutting-edges (A, B, and C), and the pointed projection D may perhaps have served as a borer. The stem E seems to suggest a handle, but the wedge-like character of this portion of the implement does not seem to be at all well adapted for insertion in a shaft. The chipping is entirely confined to one surface, with the obvious intention of producing the cutting-edges, which, owing to the protective nature of the soil in which the object reposed, are very well preserved. Held in the hand, with the edge A outward, it would, I think, serve very well indeed as a

small skinning-knife, to which purpose I am inclined to relegate it. I should be very glad to hear if any similar 'combination' implements have been identified by collectors."

A very interesting historical relic has lately been discovered among the archives of the Department of the Seine. It is the list of objects which were found in the pockets of the dress that Marie Antoinette wore at her execution, and which were sold at public auction for the benefit of Sanson, the executioner. The first lot was a small pocket-book, in green morocco, containing a pair of scissors, a small corkscrew, a pair of pincers, a comb, and a very small pocket looking-glass, and a small pocket-book of red morocco; this sold for 5 francs 75 centimes. The second consisted of three little portraits in green morocco cases, one of them being surrounded by a metal frame, and sold for 4 francs 40 centimes. The Prayer-Book which the Queen used in the Conciergerie, and which she is said to have dropped in ascending the fatal tumbril, was picked up a few years ago at a bookstall on the Quai Voltaire for two francs. It contained a great many notes in her handwriting, and is now among the treasures of the Musée Carnavalet.

The Council of the British Record Society, Limited, have issued a satisfactory report and balance-sheet for the year 1900. The quantity of printed matter issued to subscribers in the *Index Library* amounted to 832 pages, which is certainly a substantial return for the modest guinea. The new president is Lord Hawkesbury, F.S.A., while Mr. Sidney J. Madge succeeds Mr. E. A. Fry in the honorary secretaryship.

Canon Greenwell, the well-known Durham antiquary, has sold for £11,000 his fine collection of Greek coins to Mr. Warren, of Boston, Mass., who intends presenting it to that city. Some years ago the venerable Canon gave a number of valuable urns and other sepulchral relics to the British Museum; and while it is a matter for regret that his Greek coins should go to America, those interested in Britain's prehistoric days may hope that the unique collection of relics of

the Bronze Age of which Canon Greenwell is still possessed will find its way to the national museum. The Canon's Greek coins are not the only British collection of priceless antiquarian treasures which have found a home abroad—if it is not high treason so to speak of a British Colony—for some years ago the late Sir George Grey presented his collection of mediæval missals—the finest collection ever possessed by a private individual—to the Public Library of Capetown.



The meetings of the Devonshire Association for the Advancement of Science, held at Exeter on July 30, 31, and August 1, were very successful. Sir Roper Lethbridge was the president, and many valuable papers were contributed. Amongst those dealing with archaeological subjects were reports on barrows, Devon folklore, Dartmoor explorations—containing an account of detailed investigations at Cranbrook Castle, Drewsteignton—and on Devon records. Dr. Brushfield, F.S.A., read an interesting paper on "The Financial Diary of a Citizen of Exeter, 1631-1643." The diarist was John Hayne, a serge-dealer. Some of the most interesting entries of the diary were entries relating to his courtship of and marriage with Susan Henley, of Lee Court, near Crewkerne. His entries of gifts to his lady-love were of a cryptographic character. One was: "Bestowed on Susan Henley half part of a 20s. piece, which we brake together." Dr. Brushfield pointed out that Susan Henley had thus only received five shillings. Mr. Hayne recorded an expenditure of one shilling for a copy of the sermon on the occasion of the baptism of his first child, but it was worth noting that there was no such entry on the baptism of his second child. Mrs. G. H. Radford gave a paper on "Edmund and Richard Tremayne," which afforded some interesting glimpses of the Elizabethan period. Mr. J. D. Prickman read notes on the "French Prisoners of War" in England in the early part of the last century; while certain "Earthworks in South Hams" formed the subject of a discourse by Mr. E. A. S. Elliot. Among the numerous other papers of antiquarian interest we can only mention a valuable record of the "Antiquities of Dartmoor," by Dr.

Arthur B. Prowse; and Mr. Edward Windeatt's "Totnes: its Mayors and Mayoralties," which contained notes of many quaint payments, and much information of a valuable character. Some of the entries during the mayoralty of Edward Searle, 1676, were as follows: "Paid for carrying sand to the battery, 3s., and for furzes and stakes for the same, 5s.; paid ye old Christopher Rowe to mending one of the towne lanterns, 6d.; paid Elizabeth Townsend to buy things to dresse Ford's head, 1s.; paid Elizabeth Townsend for curing Richard Blackler's apprentice's sore leg, 5s.; paid for flax for Forde's head, 5d.; paid for whipping Berryman's apprentice, 4d.; paid for treating the Bishop, his being here, £10; paid ye old Christopher Goodinge his quarter's pay due at Christmas as dogwhipper, 1s." In 1678 there was "paid Philip Codner mending the bull chayne, 3s. 2d."; and in 1679 there was "paid Goulde and Caning for puttinge of bullet and match in the Vestry Chamber, 6d.; for whipping Amyatt's maid, 5d."



Many other societies have been holding their annual meetings and summer excursions. The Kent archaeologists met at Maidstone on July 30 and 31, under the presidency of Earl Stanhope. Visits were paid to the old Palace, Leeds Castle and Church, Battle Hall, Boxley Abbey, and other places of interest. Suffolk antiquaries made an excursion on August 1 to Bury St. Edmund's and its neighbourhood. Among the various churches visited were those of Saxham, which dates from about 1120, and has a round tower with walls of enormous thickness, and of Risby. At the latter the rector, the Rev. E. Symonds, drew attention to some frescoes on the north wall which have been recently uncovered; he also pointed out two arches which curiously illustrate the transition from one style of architecture to another, one of the "low" windows that are so often the subject of dispute, and other peculiarities of a remarkable edifice. A reference to some niches on each side of the chancel screen brought out the curious story that in 1644 the churchwarden was fined for want of diligence in removing Popish images. The members of the East Riding Antiquarian Society visited Beverley, including Leven,

Brandesburton, and Hornsea, in July; and on the 18th of the same month took place the annual excursion of the Bucks Archæological Society, the locality visited being the city of St. Alban's. Mr. W. Page, F.S.A., conducted the party round the abbey. In the afternoon the Herts County Museum was inspected, and a visit paid to Verulam. At the latter place some time was spent in examining the many points of interest in the ancient church of St. Michael. The Jacobean pulpit is of oak, finely carved, and still retains the iron framework in which formerly stood the hour-glass. Under the modern altar is an ancient altar-slab, with the usual five crosses incised upon it. It was found during the restoration of the Lady Chapel. In the north wall of the sanctuary, in a recess, is the monument to Lord Bacon, who resided at Gorhambury, some vestiges of which mansion are still to be seen near the modern residence of the Earl of Verulam. Bacon is represented seated, and with his hat on. In the vestry is preserved a curious old picture, that was at one time in the chancel arch. It represents the final judgment, and the figures of different persons are seen rising from stone coffins.

We are glad to see that Mr. W. H. Draper's *Alfred the Great* has already reached a second edition. Mr. Draper has taken the opportunity to revise it in respect of one or two points which were open to criticism, and he also, in a brief note, justifies his choice of illustrations, which had been rather absurdly attacked. The book is a capital and comprehensive survey, in brief compass, of Alfred's noble life, and of the many and great services which he rendered to our fatherland.

A small but fine collection of old Chelsea porcelain belonging to the Right Hon. Lord Henry Thynne was sold at Christie's in July. Extraordinarily high prices were realized. A two-handled bowl and cover, 6½ inches high, decorated with Watteau figures, made 205 guineas; a pair of seaux, 6½ inches high, painted in the manner of Boucher, 450 guineas; a pair of scroll-form vases and covers, 15½ inches high, from the Countess of Carnarvon's collection, with open scroll,

dark-blue and gold handles, 3,100 guineas—more than double what they would have fetched a few years ago; a pair of vases and of beakers, respectively 15 and 13 inches high, decorated with allegorical and other figures, £5,400; figures of two Chinese musicians, 11½ inches high, represented in open work trellis bosquets, 180 guineas; and a pair of scroll design candelabra, showing a stag and a leopard attacked by hounds, the groundwork encrusted with flowers, 360 guineas. The forty-eight lots brought £12,556.

Antiquaries will read with mingled satisfaction and regret that the Roman Wall station of Borcovicus, or Housteads, has been closed to the public, the reason being that Sunday vandals had taken to hurling stones from it down the neighbouring ravine. The great wall has already suffered more than enough spoliation. The farmhouse of Plane Trees hard by was built with stones taken from this very station, and all along from Carlisle to Newcastle it is more or less a ruin, the more to be regretted because what remains of it, assailed by no worse enemies than winter and rough weather, is surprisingly fresh. Who that has travelled the length of it ever ceases to wonder at the clear colour and unspoiled surface of some of the masonry, or the hardness of the old cement where it is exposed in rubble? The five-acre station at Housteads, a parallelogram with its gate and guard-chambers still standing, is one of the finest; and there will be no resentment at the precaution now taken by Mr. Clayton of the Chesters, whose land it stands on. Permission to visit it may doubtless be had from him on application in writing.

The *Athenæum* lately contained a long and careful inquiry into the etymology of the London street-name Piccadilly, contributed by Mrs. C. C. Stopes. Mrs. Stopes in the end felt free to suggest two curious possibilities. She wrote: "Seeing that it (Piccadilly Hall) was in the immediate neighbourhood of 'Swanne Close,' held by the Earl of Salisbury, and seeing that the district was marshy, full of ditches, and pools formed in old gravel-pits, it is just possible that a breed of plebeian ducks thrived there. Down to the

present time children in East Essex, calling these to their meals, cry :

Dilly, Dilly, cuddilly, cuddilly,
Cud, Cud, Cud, Pick a dilly, dilly, dilly!

which words are probably a survival of the old original of the mocking parody : ' Dilly, Dilly, come and be killed ! ' It is also possible that some specimens of dill, or of daffodils, frequently called dillies, grew there abundantly. The churchwardens' clerk of St. Martin's-in-the-Fields in early years carefully dissociated the parts of the word as ' Pick a dilly. ' "



The British Section of Antonine's Itinerary.

BY THE REV. CANON RAVEN, D.D., F.S.A.

IV.

THE terminations of Routes II., III. and IV. receive discussion in the *Antiquitates Rutupinae* of Archdeacon Battely, one of the group of valuable and exquisitely-illustrated contributions to archæology put forth from the Sheldonian Theatre at the beginning of the eighteenth century. This treatise, important though short, for it numbers only 92 pages, was published after the Archdeacon's death by Dr. Thomas Terry, and the objects described are in the library of Trinity College, Cambridge, of which Dr. Battely had been a Fellow. These consist of coins of Severus, Carausius, Diocletian and Maximian, engraved at the end of his book, with a strigil, a spoon, patera, etc., also engraved, and many other relics worthy of the attention of Kent archæologists.

Archdeacon Battely's essay is in the form of a Latin dialogue between Henry Maurice, Rector of Chevening, Henry Wharton, Chaplain to Archbishop Sancroft, and himself. Wharton, though not a native of this part of Kent, but of North Walsham in Norfolk, is often appealed to by the Archdeacon on account of his superior local knowledge. Battely regards the Wantsum as having been much narrowed since the Roman occupation,

a conclusion certainly obvious as regards the northern branch, and probable as to the southern. At the north end of this stream stands *Regulbium*, now Reculver, and towards the south end Richborough. With Reculver, Richborough, Dover, and Studfall Castle, or *Portus Lemanis*, in our view we find ourselves under the jurisdiction of that great official *Comes Litoris Saxonici*. These are the fourth, fifth, sixth, and seventh of his stations. At the fourth was the first cohort of Vetasians, no doubt identical with the Betasii of Tacitus,* who revolted from Rome during the insurrection of Civilis, A.D. 70, with the Tungri, who like them returned to their allegiance, and were at Dover under the Count of the Saxon Shore. At Richborough was the *Præpositus* of the Second Legion, Augusta, which we shall hereafter find in our Route No. XIII., at Caerleon-on-Usk, while in the camp at Studfall were *Turnacenses* from Tournay. Considering this formidable array of troops to move about, we cannot be surprised to find that the circuitous nature of that part of Route II. which lies between London and Rochester required straightening. The text, recovered from endless corruptions, runs thus :

Item, a Londinio ad portum Dubris, mpm. lxvi., sic.
Durobrivis mpm. xxvii.
Duroverno mpm. xxv.
Ad portum Dubris mpm. xiii.

Item, a Londinio ad portum Lemanis mpm. lxviii., sic.
Durobrivis mpm. xxvii.
Duroverno mpm. xxv.
Ad portum Lemanis mpm. xvi.

In Peutinger's *Tabula* no mileages are given at these stations. The roads from Canterbury to Richborough and Dover only fork off near Dover, but this is probably the result of bad draughtsmanship, as Dungeness is represented as about equidistant from Dover and Exeter. *Durolevum*, mentioned in Iter II., is omitted in Itinera III. and IV., but the omission does not affect the mileage. I take it that the "Old Kent Road," so famed in history and song, represents the first part of these routes. No deviations could have been allowed between London and Rochester, as the distance is twenty-nine English miles. The road must have passed

* *Hist.*, iv. 66.

over Shooter's Hill, crossing the Cray at Crayford and the Darent at Dartford, the Tarenteford of Domesday Book. Then the course seems to be by Stone, Pett Street, and Chalk Street to Strood.

The presumption is that the longer route, by *Noviomagus* and *Vagniaci*, is the older one, as I have suggested; and if our Caracalla-Antonine theory is correct we shall be on probable lines in allotting this shorter course between London and Rochester to the days when Geta ruled the South of England, his father and his elder brother being still engaged in the conquest of the north, as recorded by Herodian.* It would seem also that Richborough, from its distance from the French coast, began to find the new ports, *Dubris* and *Lemanis*, rivals increasingly formidable as time advanced. For a while it held its own. Archdeacon Battely† speaks of it as designated pre-eminently in the Itinerary as *Portus Britanniarum*, but I find no such justification from the text. More to the purpose he quotes from Ammianus Marcellinus the landings of Lupicinus in the year 360, and of Theodosius, father of the Emperor, in 368 at Richborough. But in the end proximity beats the advantages of an established route, and practically the Canterbury trifurcation was terminated in the victory of the middle prong of the fork. The account of the campaign of Theodosius, presumably in this district, seems too graphic to be passed over.

The morose and sanguinary Emperor Valentinian is hurrying from Amiens to Treves. The Itinerary route is by Corneilles, Soissons, Arlon, etc. Somewhere in this wild forest district a message from our island reaches him. The barbarians have reduced the Britons to the last stage of distress. Nectaridius, Count of the Maritime District (*maritimi tractus*), is killed. Fullofaudes, the Duke, in the north, is surrounded by enemies. Horror-stricken, the Emperor despatches to the spot Severus, Count of the Bodyguard, almost immediately recalls him, replaces him by Jovinus, who sends on Provertides with the utmost speed to organize the army. Then, as rumours thicken and the gloom deepens, Theodosius (father of

the Emperor of the same name), a man of high military reputation, takes the supreme command. He takes the sea at Boulogne, and crosses to Richborough. Gathering his forces, Batavians, Heruli, Jovini, Victores, he attacks the disorderly band of plunderers near London, wins an easy victory, sets the captives free, restores the booty, reserving but a moderate share for his men, settles the country under a firm and just ruler, Civilis, and returns to France covered with glory next year. But the tide of Barbarian invasion was not thus to be arrested. In the following year (A.D. 370) Nannenus,* a veteran commander, now Count of the Saxon Shore, bore the first brunt of the sea-rovers' assault. Weakened in numbers and wounded in body, he begged the Emperor to send Severus, who at last had an opportunity of showing his quality. The Saxons were so alarmed at the appearance of his army, and the glitter of eagles and other standards, that they desired a truce, which Severus granted on receipt of the usual hostages. The truce ended in the Saxons receiving permission to return whence they had come, without baggage. He arranged ambuscades, however, for the slaughter of the whole of them; but the Saxons discovered his perfidy, offered a stubborn resistance, and would have destroyed their assailants had they not been taken in flank by a body of mail-clad horse-men (*catafracti*), and finally butchered to a man.

Of the route between Rochester and Canterbury we have treated in the last paper. Between Canterbury and Dover the modern road seems mainly to be on the line of that which is our subject. Just before entering Bridge Village, to which there is a sharp descent, it is met, according to Vine's map in *Cæsar in Kent*, by an ancient British road from the south-west. South of the village the road has been eased by a slight modern deflection. Then it crosses Barham Downs, regarded not unreasonably as the site of Cæsar's camp; and possibly Dunnington Street and Denton Street may suggest traces of it.

The fine though somewhat narrow road called Stone Street, which runs nearly due

* III. 48.

† *Antiquitates Rutupinae*, p. 42.

* Nannus is the name of a Gallic chief. *Just. Hist.*, xliii., 3.

south from Canterbury, is doubtless our Route IV. It gave itself to a local surname, for the brass of John Strete, 1405, is in Upper Hardres Church close by. We must leave Dover and Studfall, the former treated of by many a pen, the latter noted for Mr. Victor Horsley's recent discoveries, and turn next to the tortuous and difficult Itinera V., with its varied problems.



Pagan Myths and Christian Figures.

BY W. HENRY JEWITT.

III.—WINGED BEINGS.

FOLLOWING naturally upon the conception of the deity flying upon the wings of the wind, is that of the soul, or of any spiritual being possessing a winged form.

The soul being first of all the breath, spirit, became a butterfly, moth, bird, anything



"THE SPIRIT OF GOD MOVED ON THE FACE OF THE WATERS."

From an illustrated Bible, by W. M. Craig, painter in water-colours to Queen Charlotte.

borne on wings, on the wind; hence our words *ghost, gust*. In the superstition of

Bohemia, the soul on quitting the body becomes winged and lives in trees: so Psyche, the soul, is represented with butterfly's wings. (In various places it was thought right when a person was dying to open the windows for the soul to escape, it being believed that the sufferer "could not die with the window shut.") In Yorkshire the country people used to call night-flying white moths, souls; perhaps they still do so.*

In Servia it is a popular belief that the soul of a witch will, during sleep, leave her body in the form of a butterfly, and if the body is reversed during its absence it cannot return, and so the witch will die. In other places the soul was supposed to take the form of a bee, an old tradition (according to Mr. Ralston) saying that the bees alone of all animals descended from Paradise. This probably accounts for the old custom of "telling the bees" on the death of a member of the family, to prevent them accompanying the soul of the deceased to the other world, it being said that unless they were informed of the event and their hives dressed in mourning they would depart; or as another authority tells us, "When a keeper of bees dies, *the bees die too*, unless acquainted with the fact." So a Hampshire rhyme says:

Bees, bees, awake;
Your master is dead
And another you must take.†

It is an old superstition that "if a swarm of bees return to the old hive, a death will happen in the family within a year."‡ Thus says a Warwickshire rhyme:

If your bees fall sick, and pine, and die,
One of your house will soon in churchyard lie

One from Worcestershire is:

The master's dead, but don't you go;
Your mistress will be a good mistress to you.

"In Devonshire the custom is (or was in the year 1790) to turn round the beehives that belonged to the deceased at the moment that the corpse was being carried out of the house; and on one occasion, at the funeral of a rich farmer at Cullampton, as a

* This superstition was very beautifully embodied in a picture called "The White Moth," in the Royal Academy Exhibition for 1897.

† *English Folk Rhymes*.

‡ *Gentleman's Magazine*.

numerous procession was on the point of starting, a person called out, 'Turn the bees,' upon which a servant, who had no knowledge of the custom, instead of turning the hives about, lifted them up and then laid them down on their sides. The bees, thus invaded, quickly fastened upon the attendants, and in a few moments the corpse was left quite alone, hats and wigs were lost in the confusion, and it was a long time before the sufferers returned to their duty."*

In many tales the spirit of the departed becomes a bird,† as in classical fable Progne assumed the form of a swallow, Philomela of a nightingale, and Ceyx and Halcyone of kingfishers. In some modern French devotional pictures human souls in shape of birds flutter around the Infant Saviour, and in Raphael's "Madonna del Cardelino" St. John Baptist presents his Master with a goldfinch. This belief, of the soul taking the form of a bird, is alluded to in Byron's beautiful lines in the "Prisoner of Chillon":

A light broke in upon my brain,
It was the carol of a bird;
It ceased, and then it came again,
The sweetest sound ear ever heard.

And it was come to love me when
None lived to love me so again,
And cheering from my dungeon's brink
Had brought me back to feel and think.
I know not if it late were free
And broke its cage to perch on mine,
But knowing well captivity,
Sweet bird, I could not wish for thine.
Or if it were in winged guise
A visitant from Paradise:
For Heaven forgive the thought, the while
Which made me both to weep and smile,
I sometimes deemed that it might be
My brother's soul come back to me.

Somewhat similar in mind to the unfortunate prisoner was the Worcester lady mentioned by the same noble author (in the notes to the *Bride of Abydos*), who, "imagining her daughter to exist in the form of a singing bird, literally furnished her pew in

* *Gentleman's Magazine*, 1856.

† See Grimm, "The Three Little Birds" (No. 96), where, whenever one of the queen's children is thrown into the river a little bird flies up singing: and "The Juniper Tree" (47), in which the murdered stepchild takes the form of a bird and informs the by-standers of his fate; this last has, I think, been widely current in England.

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the Cathedral with cages full of the kind." Or the Duchess of St. Albans, who on her death-bed said to her daughter, Lady Guilford, "I am so happy to-day, your father's spirit is breathing upon me: he has taken the shape of a little bird singing at my window."



THE SOUL, FROM A WALL-PAINTING, "JUDGMENT OF THE DEAD," BRITISH MUSEUM.

The Egyptians represented the soul as a sparrow-hawk with a human head.* "The hawk has soared" is a regular expression in speaking of a death:† and Sadi, the Persian poet, uses the following symbolism, "Now that the falcon of his soul would tower into the zenith of the sky, why hast thou burdened his pinion with a load of covetousness? Hadst thou released his skirt from the talons of carnal desires, he would have soared on high into the angel Gabriel's abode." And of Sadi himself it is written that it was at Shiraz, in A.H. 690, "that the eagle of the immaterial soul of Shaikh Sadi shook from his plumage the dust of his body." Though far away from Persia, the Indians near the falls of St. Anthony, in Minnesota, believed that the eagles frequenting the place were the souls of their dead warriors: and all the members of a certain Polish family are popularly supposed to become eagles after death.

Among the Romans a similar belief seems to have prevailed, and to have been manifested in their usual theatrical manner. At the obsequies of an Emperor it was the custom to have an eagle concealed at the top of the funeral pile, and, as soon as the fire

* Lenormant, *Chaldean Magic*, p. 84.

† Petrie, *Egyptian Tales*, vol. ii., p. 84.

was kindled, to let it fly, and as it mounted to heaven it was believed to be, or to bear, the soul of the Emperor, who was henceforth worshipped among the gods.

Another Polish legend tells us that the eldest daughters of the Pileck family are transformed into doves if they die unmarried, into owls if married.

Lew Trenchard House, the Rev. S. Baring-Gould informs us, was haunted by a white lady who went by the name of Madame Gould, supposed to be the spirit of a lady who died there in 1795. "A stone is shown on the 'ramps' of Lew Slate Quarry where seven parsons met to lay the old madame, and some say that the white owl which nightly flits to and fro in front of Lew



REPRESENTATION OF THE SOUL, FROM THE
SARCOPHAGUS OF ARTEMIDORUS.

House is the spirit of the old lady conjured by the parsons into a bird."

The Duchess of Kendal thought that George the First flew in at her window in the form of a raven; and in Swedish superstition the night-raven screaming in the forest or on a wild moor is supposed to be the soul of a murdered man; this ominous bird is ever flying east, in the hope of reaching the Holy Sepulchre, for when it arrives there it will find rest." Probably the ravens represented as accompanying St. Meinrad were originally an allusion to his murder—he was killed by thieves—but afterwards the story of his taking the nest was made to account for them.

The dove was often supposed to be the soul of some child or young person who had met with foul play or died a violent death. An English man-at-arms said that he saw a snow-white dove rise from the flame when Joan of Arc was burnt. A German legend tells us of an old house at Weinheim, in the end of the last century, where was a bedroom in which, whenever the lights were put out, a white pigeon fluttered along the wall on one side of the room. At length the wall was pulled down, when the skeleton of a newly born child was discovered; it was buried in the churchyard, and the dove appeared no more.

Sir Henry Ellis, in his edition of Brand, quotes (from the "Ballad of the Bloody Gardener") some delectable doggerel describing the appearance to a young man of the soul of his beloved in the form of a dove, she having been murdered at the instigation of his mother.*

As soon as he had clos'd his eyes to rest,
A milk-white dove did hover on his breast,
The fluttering wings did beat, which wak'd him
from his sleep.

Then the dove took flight and he was left.
To his mother's garden, then, he did repair,
For to lie, and lament himself there;
When he again the dove did see sitting on a
myrtle-tree;

With drooping wings it desolate appeared.
"Thou dove, so innocent, why dost thou come?
O hast thou lost thy mate as I have done,
That thou dost dog me here all round the valleys
fair?"

When as he'd spoke, the dove came quickly down,
And on the virgin's grave did seem to go,
And on its milk-white breast the blood did flow;
To the place he did repair, but no true love was
there.

In the Breton ballad of Lord Nann and the Korrigan it is related of the faithful husband, who would on no account break his marriage troth, and of his broken-hearted wife:

It was a marvel to see men say
The night that followed the day,
The lady in earth by her lord lay.

To see two oak-trees themselves rear
From the new-made grave into the air,
And on their branches two doves white,
Who were hopping gay and light,

Which sang when rose the morning ray,
And then towards heaven sped away.

* Brand, iii. 217.

So again in the ballad of Count Nello of Portugal, the Count loving and being beloved by the Infanta, is put to death by the King her father, and she dies of grief. The Count is buried near the porch and the Infanta at the foot of the altar. "On one grave grows a cypress, on the other an orange-tree; one grows, the other grows; their branches join and kiss." The King, when he hears of it, orders them both to be cut down. From the cypress flows noble blood, from the orange-tree blood royal; from one flies forth a dove, from the other a wood-pigeon. When the King sits at table the birds perch before him. "Ill-luck upon their fondness," he cries; "ill-luck upon their love! Neither in life nor in death have I been able to divide them."*

An old superstition connected with Mont St. Michel, in Normandy, relates how the betrothed of Montgomerie, one of the followers of the Conqueror, watched from the summit of the rock the fading form of the vessel that bore away her beloved, and when it was finally lost to sight, died heart broken, and was buried on the spot. Every year on the anniversary of her death a white dove is seen by the fishermen to flit around her resting-place.

In a Swabian story is an account of a miserly woman who, whenever she was asked for alms, put away in a chest what she might otherwise have bestowed upon the suppliant, and who, being cursed by a poor man wishing that all the wealth she had hoarded might turn to worms, found on opening the chest that the curse had taken effect. Her husband, seeing this, pushed her into the coffer and locked it; but on opening it at a later time, everything it had contained had disappeared, but her soul (redeemed by suffering) flew out in the form of a dove.

In Russia, when the Deacon Theodore and his schismatic companions were burnt in 1682, "the souls of the martyrs appeared in the air as pigeons."

The white dove occurs often in the *Lives of the Saints*. One issued from a wound in the side of St. Polycarp, soared above the flames which consumed him, and winged

its way to heaven.* St. Benedict, three days after his last parting from the sister whom he so dearly loved—St. Scholastica—"being at the window of his cell, had a vision, in which he saw his sister entering heaven under the form of a dove." St. Eulalia is represented in art with a dove issuing from her mouth, as says the account of her martyrdom: "Her soul sped from her, and entered the Paradise of God, as a dove flies to its nest."†

The first time that St. Dunstan, as Archbishop, said Mass in Canterbury Cathedral, a white dove appeared fluttering above his head, and afterwards perched on the tomb of Archbishop Odo, his predecessor. In the Swedish story of St. Botvid a white dove appears to his brother Bjorn and leads him to the spot where the corpse of the saint is lying; and of St. Kenelm, the boy King of the Mercians, who was murdered through the machinations of his sister, it is written, "Milk-white in innocence and pure as when born fell the head of St. Kenelm, and from it a milk-white dove with golden pinions soared to heaven."‡

In the folk-tales of many countries we find a princess who, having a pin thrust into her head by an unscrupulous and ambitious waiting-maid, takes the form of a white dove until caught and the pin removed, when she regains her human shape.

In the county Mayo it is believed that virgins remarkable for the purity of their lives are after death enshrined in the form of swans (the shape into which the children of Lir were transformed); and in Nidderdale the country people say that souls of unbaptized infants are embodied in the night-jar.§ Certain birds which may be observed flitting backwards and forwards over the Bosphorus in the twilight of early morning are believed by the Turks to be the souls of the damned, condemned to fly forever over the face of the restless waters; and on the

* I believe this is a misreading of the Acts, but it is just as valuable as showing the belief in the soul taking the form of a bird.

† Possibly in these cases the saintly soul taking the form of a dove may be in allusion to the words of Ps. lv. 6, "O that I had wings like a dove, for then would I flee away and be at rest."

‡ Florence of Worcester.

§ *Ethnology in Folklore*, p. 159.

* *Essays in the Study of Folk-songs*, p. 25.

Amazon the melancholy cry of a bird heard by night is said to be that of a lost soul.

In Volhynia dead children are supposed to come back to their native villages in the form of swallows; and in some districts of Russia the peasantry believe that the departed in the form of birds hover round their old homes for six weeks and watch the grief of the survivors, after which they fly away to the other world; while to the inhabitants of Finland and Lithuania the Milky-way is known as the "bird street" or "path," because the souls of the dead are supposed to flutter along it in the form of birds. This bird form of the soul is retained in some modern verse. Pope makes the dying Christian say, "Lend, lend your wings, I mount, I fly." And, again, the very popular hymn "Nearer to Thee" says:

Or if on joyful wing, cleaving the sky,
Sun, moon, and stars forgot, upwards I fly.

From being a soul the bird becomes naturally a visitant from the other world; thus in Germany the stork is supposed to bring the souls of babes about to make their entry into the world (they may be seen on German Christmas or birthday-cards bearing small infants in their beaks, or between their snowy pinions); and as they brought souls, they came as the messengers of heaven to call them away. "It was an ancient belief in many countries that the birds knew all things, and, as Ovid says, announce the will of the gods because they are near them—that is, they fly to heaven, or, as Seneca expresses it, birds are inspired by the divinities."* "It does not come for nothing," is a common saying when any wild bird becomes suddenly tame and enters, or endeavours to enter, the house. In this instance, again, doves or pigeons are often the agents. "Do you see those doves more white than snow?" said Duke Louis of Thuringia (the husband of St. Elizabeth of Hungary) on his deathbed, adding, after a little while, "I must fly away with those brilliant doves." Having said this, he fell asleep in peace. Then his almoner Berthold perceived doves flying away to the east, and followed them with his eyes.

In a Swedish folk-song a maiden, who refuses to yield to the King's desires, is enclosed (after the manner of Regulus) in

* Leland, *Etrusco-Roman Remains*.

a spiked cask, and rolled to death by his servants:

"With that from heaven descended
Two doves as bright as day;
They took Carin the maiden,
And there were three straightway."

Miss Peacock, in the *Antiquary*,* mentions the conviction of her "grandfather's housekeeper, a Lincolnshire woman, who had spent all her life in the country," that a pigeon which perched on his window-sill during his last illness was an unmistakable "warning." The elder people, too, could tell how the doves settled round the feet of her grandfather as he sat in the garden, their unwonted familiarity being soon explained by his death. And she quotes (from *Notes and Queries*) a ludicrous incident of the connection of the pigeon with death. "The following," says the writer, "will probably be new to some of your readers as it was to myself. On applying the other day to a highly respectable farmer's wife to know if she had any pigeons ready to eat, as a sick person had expressed a longing for one, she said, 'Ah, poor fellow! is he so far gone?' A pigeon is generally almost the last thing they want. I have supplied many a one for the like purpose."

An equally absurd occurrence was mentioned to the present writer as having taken place in Warwickshire in recent years. A robin flew into the house, whereupon it was concluded that the aged grandsire of the family was summoned hence; so he was straightway put to bed and a doctor called. Great was the astonishment of the medical man, as there was no sign of disease; but he was assured that the old man must die, as a robin had, uninvited, entered the dwelling.

The appearance of a white-breasted bird is believed in Devonshire to be the precursor of death. The death-bird of the Oxenham family has been often mentioned; it is a strange bird of unknown species, with a white breast, said, when any of the family were *in extremis*, to flutter about the bed, and then suddenly to vanish. The following curious allusion to it is said to occur in *Howell's Familiar Letters*, under date of July 1, 1684:†

* April, 1895.

† Communicated to the *Gentleman's Magazine*, 1822.

"Near St. Dunstan's Church, Fleet Street, I stepped into a Stone Cutter's, and casting my eyes up and down, I spied a huge marble, with a large inscription upon it, which was thus:

1. "'Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed, and so vanished!'

2. "'Here lies also Mary Oxenham, a sister of the above John, who died next day, and the same apparition was in the room.'"

Another sister is spoken of then. And the fourth inscription is as follows:

"'Here lies, hard by, James Oxenham, son of the said John, who died a child in his cradle, a little after, and such a bird was seen fluttering about his head a little before he expired, which vanished afterwards.'"

The bird is said, by an old ballad, to have flown over the head of Margaret, daughter and heiress of Sir James Oxenham, on her bridal eve, just as her father was returning thanks to the guests for their good wishes. The next day she met her death from a discarded lover.

Round her hovering flies
The Phantom bird for her last breath,
To bear it to the skies.*

The writer of the above-quoted communication says: "The white bird in presage of death is a traditionary agent that superstition has made use of for centuries . . . especially in the families of seafaring people." Whenever a *white owl* is perched on the ancestral home of the Arundels of Wardour, it is believed to be a certain sign that some of the family will be called away.† Even so late as 1893, at Caistor in Lincolnshire, two birds of a species unknown in the district, haunting the neighbourhood of a house where the owner lay dying, were believed to be connected with his state, it being remembered that they had appeared on several previous occasions as precursors of a death. To stray for one moment again into legend of a different class, we find beautiful heavenly

* Thiselton Dyer, *Ghost World*, p. 98.

† The death-bird of the Magyars is a kind of *small owl*. If a death-bird settles on a roof and cries out three times "kuvic," somebody will die in the house. In one Irish family, according to Lady Wilde, a cuckoo always appears before a death.

maidens who, in the shape of snow-white swans, swoop down upon earth, and, divesting themselves of their plumage, bathe their fair forms in some limpid lake. (Even so Zeus himself, for the love of Leda, took the form of a swan.) These damsels are not, however, always swans; they are sometimes spoonbills, geese, or ducks, even peahens—in the latter case the water, of course, is absent—but they are visitants from some strange, unearthly, far-off land. In some stories, however, they are doves, and the spring or lake is present, as in the Magyary story of *The Fairy Elizabeth*, where "three pigeons come every noontide to a great white lake, where they turn somersaults and are transformed into girls." "In the *Bahar Danush* a merchant's son perceives four doves alight at sunset by a piece of water, and, resuming their natural form (for they are Peries), forthwith undress and plunge into its depths."*

(To be concluded.)



The Fasting Girl of Schmidweiler in the Sixteenth Century.

By WILLIAM E. A. AXON, Hon. LL.D., F.R.S.L.



HERE has been considerable controversy as to the length of time for which human life can be sustained without food, and it is now acknowledged that the limit at one time recognised of eight or ten days is too short. The fact that many cases of alleged fasting are fraudulent perhaps led to the adoption of the belief that human endurance could not persist beyond ten days, but there is evidence to show that life can be prolonged without food for a much greater period. The limit of abstinence will no doubt vary with the constitution of the individual and the climatic and other conditions of the environment. Sometimes prolonged fasting is accompanied by catalepsy, trance, or other pathological conditions of sleep.

Prolonged fasts are recorded in the Bible. Plato, at the close of his "Republic," tells us

* Hartland, *Science of Fairy Tales*, p. 260.

of Er, the son of Armenius, who was supposed to have been slain in battle, but revived on the twelfth day when he was placed on the funeral pile. Whilst unconscious he had a vision of judgment and of the Elysian Fields. St. Augustine mentions a man who had fasted forty days. Cecilia de Rigeway is said to have done the same in 1357. In 1463 John Baret died during a prolonged fast. John Scot, in the reign of Henry VIII., may be called a professional faster; forty, thirty-two, and fifty days are named as his performances. In the sixteenth century there were at least seven famous fasting girls. In the seventeenth century we have George Fox, the founder of the Quakers, Martha Taylor, the "Nonsuch Wonder of the Peak," Samuel Chilton, the wonderful sleeper, and the Swedish Fasting Girl. The eighteenth century saw Ann Walsh of Harrogate, Katharine McLeod, and many others. In the last century the detected impostures of Ann Moore of Tutbury, of Mary Squirrel, the "Shottisham Angel," and of Sarah Jacobs, cast discredit on fasters. Dr. Henry Tanner's forty days' abstinence in 1880 excited great curiosity and controversy. Medical literature contains ample data on the subject of prolonged fasting and idiopathic sleep. This, however, is not the place for a discussion of the matter, and the cases cited are mentioned only as an introduction to the following narrative of the case of Katharine Binder, or Cooper, of Schmidweiler. Of her fasting there is an ample narrative in the black-letter tract which is here reprinted:

A notable and prodigious Historie of a Mayden, who for sundry yeres neyther eateth, drinketh, nor sleepeth, neyther auoydeth any excrements, and yet lineth.

(. . .)

A matter sufficiently opened and auerred, by the proceedings, examinations, and dilligent informations thereof, taken ex officio by the Magistrate. And since by the order of the said Magistrate Printed and published in high Dutch, and after in French, and nowe lastlie translated into English. 1589.

At London,
Printed by John Wolfe.
Anno. M.D. LXXXIX.

An exact information and declaration of a true Historie, importing: howe a Mayden of the Towne of *Schmidweiler*, (scituate in the jurisdiction of Colberberg, the demaines and Lordship of the most noble Prince, the L. Duke *John Casimir*, Countie Palatine of *Rhin*, Tutor and administrator of the Palatine Electorate) did neither eat or drink anything in seuen yeres, and yet hath by Gods grace in wonderfull manner beene preserued alieue.

Whereas by commaundment of the most noble Prince, my Lorde Duke John Casimir, Countie Palatin of Rhin, Tutor and administrator of the Palatine Electorate, Duke of Bauier. Conrad Colb of Wartemberg Esquire, Governour for his highnes at Caizerlauter, Adrian Lollemanne, superintendent of the same place, Henrie Smith, and John James Theodore, Doctors in Phisick, were deputed and sent to see and visit the daughter of Cun the Cooper of Schmidweiler, a Village scituate within the jurisdiction of Colberberg, our said Lords demaines and Lordship, who is called Katerin, and is said not to haue eaten, dronke, or voided anie thing out of her body for these seauen yeres: to the ende also, exactlie, narrowly and truly to enquire out the whole estate and matter of the saide Maiden. In performance wherof, the said Commissioners met at the said place of Schmidweiler, upon Tuesday the 24. of November, 1584, and there made enquire in manner as ensueth.

First, after the arrival of the said Commissioners at Colberberg toward evening the 23. of November, they sent for the said Cun the Cooper, father of the said maiden, and him admonished, summoned, and adiured, by his oath & duetie due unto his Lord, freely to shew. and openly to confesse, upon every point and Article that should be unto him propounded, whatsoever he might have truely seene and nown concerning his daughter, and how her whole case had fully passed sence the beginning unto y^t time, and not to hide or dissemble anie thing. Whereupon he answered distinctly as followeth:

1. First that his name is Cun Cooper, borne at Spisheim, and his wives Katerin, borne at Valdemor.

2. That in the yere 1552 they went to the Church and were married at Duntzweiler.

Since which time they have remained under my said L. the most noble Prince John Casimir, in y^e village of Schmidweiler, in the jurisdiction of Colberberg, and are bothe justiciab and naturall subjects to my said Lord.

3. That during their marriage they have had five children of whom the said Katerin the youngest is about 27 yeeres of age.

4. That her mother went her ful time, and never had mischance or fright while y^e childe was in her wombe, but was safely delivered. That the childe came into y^e world in good and perfit health, both faire and lustie, and that herselfe nursed it.

5. That the child had no great sicknes before it was about ten yeres old, and then it had y^e shingles, which held it about 4 wekes, and beeing recovered, for a time continued wel and lusty, and eate and drank, and in time convenient had her menstrual purgations.

6. That the said Katerin was at Eneidt at a mariage, the space of two daies, and at her comming home had an ague y^t took her with a shaking. Hereupō she lost al plesure & appetite to warme meats for y^e space of 5 yeres, but eat cold meat. Neither could she drink any wine, but water only, yet lived in good health, though not without y^e wonder of her parents. All the said time she was likewise obedient to her father & mother, and praied dilligently to God, learned her Catechisme, and willingly frequented Sermons, and gave eare to reasoning in Gods word, that withal she wold cheerefully labor until y^e time of her weaknes and infirmitie.

7. That for her recovery of a taste of warme meates, her Parents beside their household physick, asked counsel of an unlerned physicion of Caizerlauter, called Scher Otteln, sonne of ye deceased Hebamm, who undertooke to help her, and return her to a tast of warme meats; and therupon gave her a potion which wrought her much trouble, so as she became so weak yt she lost al appetite both from warme meat and cold: and since that time, which is about 7 yeres, there could neither meat or drink goe down her throte, sauing that about sixe monthes after she sucked the juice of certain Aples or Peares. Also her parents being

minded to seeke remedy and aske counsel again, she requested them not to doo it, but to commende the whole matter to God, who was able to deliver her from this crosse, which it pleased him according to his blessed will to send her.

8. She hath no true and natural sleep as other persons, and in the night she hath sundry fancies. Since she could not use the juice of Aples & Peares, she hath washed her mouth with Aqua vitæ only, but never could swallow the least drop therof: only by this washing she hath gathered some strength. Also the saide Aqua vitæ is now too sharp, and therefore shee can not use it alone, but taketh fresh water mingled therewith, somewhat to ease and refresh herself.

9. That her said father, since she lay without eating, as yet she doth, coulde never perceive any euacuation of her belly, or anie urine or sweat that commeth from her: nor see any vermine in her head or els where, but stil findeth both her bed & body clean, and void of any filthines, except y^t sometimes she seemeth to have some distillation of the braine, and spitteth, but very little. Also somtimes under one of her sides there riseth somewhat that passeth to her hart, and procureth her paine especially in the head, this happeneth when the wether is not cleere, & maketh her so weak, that she looseth al her strength, but it continueth not long.

10. She can brooke the sight and smel of meats, but hath no desire to use any. She hath also divers swounings, whereupon they rub her nose, temples, breast, and pulses with certaine vertuous waters, whereby she receiveth her strength. Heere hee ended his deposition.

Secondly Katerin the Maids mother was examined severally upon the said Articles, whose deposition agreeth, as before.

Thirdly for y^e farther, inquisition of the truth were adjourned, called & examined al the said princes subjects, inhabitants of the said Schmidweiler, with their wives, that often visited the sayde Maide, admonishing them of their duties and fidelity wherin they stand bound to their Lorde, but specially the women, that upon their faith & honor they should testifie the truth, & not to conceale or dissemble any thing that

they had heard or seene, also whither they were not of opinion, that in this action there were some secret deceit. Who al jointly and severally both men & women, said and declared,^y they knewe no more then they had learned and heard of her parents, all which is founde to agree with her saide fathers deposition in every point, as above is mencioned.

Onely Steven Conrade, one of the Magistrates of the saide Schmidweiler, saith, that he hath heard and seene the Maids father and mother, sometimes buy sugar and such drugges, but whereabout they used it or howe he knoweth not, or whether it were for the saide Maide. He farther saith, that the saide Father and Mother onely tend the said Maiden, and take her uppe and lay her downe, never suffering their Maiden, or any of the familie to helpe them at all, and this is all that he could say.

(To be concluded.)



The Strangers' Hall, Norwich.

BY LEONARD G. BOLINGBROKE.

I SUPPOSE to the eyes of any ardent antiquary there is no sadder sight than that of a matronly city of a certain age attempting to dress herself up in all the finery of the twentieth century. We are often told, however, that a city, like a woman, "to look anything" must be in the fashion; and so we must not be too hard upon the old city of Norwich if she discard her thatch and tiled roofs, her lucum windows, and old bow shopfronts for modern creations of slate and plate-glass. We all of us are ready to admit the utility of a Technical Institute, but when its erection involves the destruction of a portion of one of our old monastic establishments, we confess to bearing it a grudge. The promotion also of a system of electric tramways has necessitated the removal of several interesting old houses and the modernization of many of our once picturesque streets. The latter innovation affords us some consolation in the new peeps it has given us of the castle and some of the churches, and in the rapidity

with which its Aylsham Road car conveys us from the railway station to the finely carved gateway on Charing Cross which leads to the Strangers' Hall, a city merchant's mansion of the fifteenth century, lying hidden away between the churches of St. John Maddermarket and St. Gregory.

When visiting such places as Haddon Hall or Penshurst, we can picture for ourselves the every-day life and surroundings of the nobility and landed gentry of the Middle Ages; but if we seek for similar object-lessons illustrative of the home-life of our wealthy mayors and aldermen of the fifteenth and sixteenth centuries, where can they be found? While our churches and ancient public buildings have for the most part been restored—and generally over-restored—our mediæval domestic buildings have been allowed to vanish without an effort being made for their preservation, and consequently the few remaining specimens of fifteenth-century town houses, of which the Strangers' Hall is certainly one of the most perfect, have acquired a largely increased interest.

As we cross the old courtyard, we see in front of us a series of vaulted crypts and passages which originally formed the cellars of an earlier thirteenth or fourteenth century house, probably that of Roger Herdegrey, burgess in Parliament in 1358 and bailiff of the city in 1360. To enter the mansion we ascend the flight of stone steps opposite the entrance gateway, and, passing beneath the richly groined perpendicular porch, find ourselves at once within the banqueting-hall of the house. This hall, with its porch and oriel window, its king-post roof and richly moulded cornices and tiebeams, was probably erected towards the close of the fifteenth century, although some assign it to the first quarter of the following century on the supposition that it was built by Nicholas Sotherton (mayor in 1539), whose merchants' mark is painted in two of the spandrels of the roof. The original arrangement of the hall appears to have been similar to that in other halls of the period, the screens crossing it at the eastern end with a door in the south wall once leading into the garden, and two arched doorways in the east wall opening into the kitchen and buttery. In the southernmost of these two chambers is stored a col-

lection of quaint old kitchen furniture and utensils such as might have been seen in a kitchen of a century or two ago, including tinder-boxes, candle-moulds, smokers' tongs,

elaborately carved woodwork at present serving as a screen to the main entrance to the hall (although it is of the time of Nicholas Sotherton and bears his coat and merchant's



EXTERIOR OF "THE STRANGERS' HALL"
Facsimile of a Sketch by F. G. Kitton.

sugar-breakers, Bellarmine jugs, pewter plates, old glass, and a hundred other articles familiar to our grandfathers, but long since disappeared from every-day use. A small portion of the original screen is still *in situ*, but the

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mark) has been removed from another portion of the house. In the north wall of the hall there originally existed a deeply splayed window, while beneath it a small arched doorway led through a little passage-way or

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ante-chamber and beneath another arched doorway into the parlour on the north side of the hall. On the walls of this parlour, which contains a fine open fireplace of a date contemporary with the hall itself, are hung a number of watercolour sketches of old buildings in Norwich. From the passageway or ante-chamber just referred to, a spiral staircase, open to the sky, may perhaps have led to a bedchamber over the parlour. This appears to have been the extent of Sotherton's original house, and what particularly strikes the visitor of the present day is the want of bedroom accommodation, the hall and parlour being no doubt in part used for this purpose. Bedrooms at that time appear to have been a recent innovation, and none are mentioned in a lease of Packman's Wharf, Thames Street, made in the year 1354-55, in which the lessee covenanted to build a chief dwelling-place above stairs, viz., a hall 40 feet in length and 24 feet wide, and a parlour, kitchen, and buttery as to such a hall should belong, taking care that there should be cellars, 7 feet in height, beneath the said hall, parlour, kitchen, and buttery, a description which curiously coincides with Sotherton's mansion of a century later. Nicholas Sotherton was a grocer by trade, and the buildings on the east side of the courtyard and extending from his house to the street formed no doubt his business premises. While the property was in the hands of the Sotherton family, the settlement of the Strangers—as the Dutch and Walloons were styled—took place in the City of Norwich, and in connection with the much-disputed origin of the title of the Strangers' Hall, it is interesting to know that the Sothertons were the chief promoters of the settlement, and that there is contemporary evidence that some of these Strangers did reside in adjoining portions of the Sothertons' property at the close of the sixteenth century, although probably not in the mansion-house itself.

The Sothertons retained possession of the old house until the year 1610, and several members of the family served the offices of mayor and sheriff while resident within its walls; but in the year mentioned one John Sotherton conveyed the property to Sir le Strange Mordant, who, two years later, sold it to Alderman Francis Cock. In the year

1627 Cock, who like Nicholas Sotherton was a grocer by trade, was chosen mayor of the city, and in view of this event he had evidently felt the want of additional accommodation. He accordingly built another room out into the garden, the entrance to which was through the old garden doorway opposite the main entrance with a bedroom and attic above it. He then threw out the grand oak bay window which bears the date of 1627 on the carved cornice outside, and erected within it the Jacobean staircase, perhaps the most beautiful feature of the whole house. By this staircase he gained access not only to the upper room which he had erected, but also to the room over the kitchen and buttery from whence it had hitherto been approached. In the first-named room there are still *in situ* some well-carved pilasters and other portions of the original panelling, while on the walls are shown a large collection of etchings by John Crome, John Sell Cotman, E. T. Daniel, and other members of the Norwich School of artists whose work in this medium formed a special feature at the last Exhibition of the Royal Society of Painter-Etchers. The room over the kitchen and buttery has been fitted up as an old-world bedroom, while a number of samplers, playbills, fashion-plates, and such like ephemera of a century since are displayed upon its walls. To replace the old garden entrance, Cock made the small door between the two windows, and probably also the present door into the parlour. After Francis Cock's death in 1628 the property remained in the hands of the Cock family until about 1651, and eight years later passed into the possession of Alderman Joseph Paine, a staunch old Royalist, who was knighted by Charles II. in 1660. Paine is believed to have built the stone steps and opened the doorway at the west end of the hall, thus affording access to four additional rooms which had hitherto formed a separate property. While the two back rooms are of no especial interest, and are not shown to visitors, the lower of the two front rooms, now panelled in the Georgian style, must in Paine's time have been a good example of a Tudor apartment. It was lighted by a long low window high up in the east wall, and contained a richly moulded oak ceiling, now hidden from view by a Georgian plaster ceiling, but of



INTERIOR OF "THE STRANGERS' HALL."
Facsimile of a Sketch by F. G. Kitton.

which the visitor can obtain a glimpse by raising a trap-door in the floor of the room above. The alteration in the appearance of this room may be attributed to the latter half of the eighteenth century when the Strangers' Hall was in use as the Judge's lodgings. It is furnished throughout with good specimens of Chippendale and Sheraton furniture, an eighteenth-century piano, etc., while the walls are at present hung with etchings of old Norwich. A narrow staircase of oak with twisted balusters and richly carved brackets leads, however, to one of the handsomest apartments in the house. This room Paine appears to have panelled throughout in oak (although some portions of it have since been removed), and to have set up the splendid mantelpiece and open stone fireplace in the spandrels of which may be seen the date 1659 and the letters J. and E. over P., standing for Joseph Paine and Emma his wife. At the further end of this room the visitor should not fail to inspect a handsome oak linen cupboard, the folding hinges of which are of a particularly beautiful design, and which has formed a portion of the furniture of the house for two centuries and more. The remaining furniture is of old English work of the seventeenth century.

The later history of the Strangers' Hall may be very briefly told. Sir Joseph Paine died in 1668, and the property passed before the end of the century into the hands of John Bosely, a well-to-do man, who, however, does not appear to have taken any prominent part in civic affairs. By his will, proved in 1739, he devised his property in St. John Maddermarket and St. Gregory, Norwich, in trust for his granddaughter Abigail, the wife of William Wickes, during whose tenure it was let as the Judge's lodgings. At the close of the eighteenth century the Roman Catholics acquired the estate and built a chapel upon a portion of the garden. The Strangers' Hall itself was used by them as a Presbytery until the year 1896, when it was sold by auction to a somewhat unsympathetic purchaser, who was ready at any time to dispose of it to the highest bidder. It was in the spring of 1899 that the present writer, despite some misgivings and the ominous predictions of his friends, ventured to purchase the old house, and, after twelve

months devoted to its reparation, opened it in May, 1900, as a small showplace to visitors at a charge of 6d. each. No attempt was made to compete with the local museum, but the various rooms were quite simply furnished with a few suitable examples of old English furniture and domestic appliances of the past, while the walls were hung with a large number of engravings, etchings, drawings, etc., illustrative of the old buildings of Norwich and of the customs and fashions of our forefathers. During the winter months when visitors were few and far between, the hall and some of the rooms were let for lectures and meetings. The venture opened badly enough, but the popularity of the Strangers' Hall has risen so rapidly since, that at the end of the first eight months it could boast of having received more than 2,000 visitors; and there is every reason to believe that the end of the year 1901 will find it a self-supporting institution and one of the recognised sights of Norwich.

In conclusion it is hoped that the readers of the *Antiquary* will excuse these somewhat personal details, which are merely recorded here with the view to encourage others in a similar way to save from destruction some of the old domestic buildings in their several neighbourhoods.



Curiosities of and in our Ancient Churches.

BY HENRY PHILIBERT FEASEY.

(Continued from p. 248.)

VII.

ANCIENT altar coverings, whole and entire, would be prizes indeed were they forthcoming. Some few have found their way into our great museums, and still more are treasured in the cabinets of the rich and noble, but in our old churches to a great extent they are not. Altar-coverings of stamped leather, *temp.* Charles II., are at St. Michael's, Spurrier Gate, York; and similar ones of

red and gold flock, possibly Flemish seventeenth-century work, at St. Mary, Castle Gate. At Mottisfont Church, near Romsey, is still preserved among the relics of the Holy Ghost Chapel a purple velvet altar-frontal, richly worked with gold and silver figures. There are also purple velvet hangings, dated 1633 A.D., and book coverings, all with the bearings of the Sandys and their motto, "Aide Dieu." An altar-cloth, pulpit-hangings, and cushion of purple velvet embroidered with grapes and pomegranates in gold thread are in Hallingbourne Church, Kent, and were the handiwork of the daughters of Sir John Colepeper, afterwards Lord Colepeper, worked while their father shared the exile of Charles II. A curious and highly-embroidered purple velvet altar-cloth of "great antiquity" is in the vestry of Tonge Church, Shropshire; a curious and ancient one of damask at South Down; and an ancient embroidered altar-cloth at Culmstock, Devon. Two frontals (*holo sericus*) for the altar in good preservation are at Chipping Camden, Gloucester. They are of white watered silk, with an embroidered representation of the Assumption. The vestry of the church of St. Thomas of Canterbury, Salisbury, also preserves a fine antependium, and Chedzay Church, Somerset, a vestment found buried, cut into an altar-cloth. Axbridge Church, in the same county, possesses an old communion cloth of needlework (1703). On the top is shown the sacred monogram I·H·S, on each side a book, and on the frontal below a representation of a communion-table with two flagons, two chalices, and three patens.

Many churches retain remnants of vestments made up into altar-frontals, pulpit-cloths, cushions, and the like, while in one or two instances an odd and entire vestment may be come across. A cope worn by the priests serving the church of East Langdon, near Dover, Kent, in 1510, is preserved in an oak case in the west aisle. It has been copied by the Government both by chromo and photo for South Kensington. The pulpit-cloth and cushion are of similar material (crimson velvet). The former is richly embroidered with a representation of the Annunciation of the Blessed Virgin Mary, with lily-pot and scrolls, and other elegant devices

and ciphers. The scrolls are inscribed: "Ave grā plena . . . Ecce ancilla dñi . . . fiat michi recundum," etc. On the pulpit-cloth "Jesu," "Maria," and other figures. Considering the age, the colour of the velvet is well preserved. Langhorne Church is said to possess a set of priests' robes given by Sir Guido de Brian, a parish benefactor, who rebuilt the castle destroyed by Llewelyn ap Iorwerth, 1215 A.D.

Of ancient *cofes* five are at Durham;* one at Ely, Carlisle, and Lichfield respectively; two at Sarum, and others at Westminster and York. The vestments found on the body of St. Cuthbert, "of a precious purple colour," are still preserved at Durham Cathedral. Fragments of copes are found in many old churches, as at Cirencester, where the pulpit-cloth is made of the blue velvet embroidered cope of Ralph Parsons, his own gift in 1478 A.D. The altar-cloth at Little Dean, Gloucestershire, is part of an embroidered fourteenth-century vestment, that at Buckland in the same county of a fifteenth-century richly-embroidered cope. Culmstock Church, Devon, has the remains of a beautiful cope. An especially fine cope converted into an altar-cloth is at Romsey Abbey Church in the vestry. It is supposed to be the handiwork of some of the Romsey Sisterhood. The green brocaded velvet of which it is composed is spangled with gold stars several inches across with red centres and six waving points to each star, and figured with lilies finely worked into the fabric. Besides the now remaining border, this cloth had at one time another and a richer, entirely composed of cloth of gold, which has now disappeared. The church of St. Gregory in Pottergate, Norwich, besides possessing an altar-cloth converted out of a velvet cope, has a curious black embroidered pall, worked with angels carrying small figures, probably souls; below each angel is a dolphin swallowing a smaller fish. Madeley Church, Shropshire, retains two fourteenth-century chasubles. At Presteign Church, South Wales, is a piece of ancient tapestry representing Christ's entry into Jerusalem. Over the east end of Clun Church, Shropshire, is suspended from the

* Copes were worn at Holy Communion at Durham till 1759, when they were discarded by Bishop Warburton, indignant at the gold thread hurting his neck and rumpling his wig.

roof a very remarkable fifteenth-century canopy. The wreck of a magnificent altar-frontal of wood is preserved at Westminster Abbey. At Hessel Church, Suffolk, is preserved a still more rare and unique curiosity in a cloth for a hanging pyx.

Chalices and patens of ancient date are too extensive a subject to detain us. The curious ancient paten of French workmanship at St. Peter's Church, Shorwell, Isle of Wight, may be mentioned in passing, as it "bears medallions of the Cæsars, Minerva, and the liberal arts, with the Fall of Man in the centre!"

Of *shrines* but few remain to us. St. Edward at Westminster, and St. Cuthbert at Durham, alone retain the sacred relics of the saints within them, but in the possession of them we have treasures indeed, for

Two at least in their holy shrines have escaped the
spoiler's hand,
And Saint Cuthbert and Saint Edward might alone
redeem a land.

The shrine of St. Wulfran is still in Hazelby Church, Dorset, and that of St. Candida in Whitchurch-Canonicorum, in the same county. The cathedral church of Hereford, besides the empty shrine of St. Thomas,* has in its sacristy a small fourteenth-century *Reliquary*, with Limoges work, representing the martyrdom of St. Thomas à Becket. Another reliquary of wood, Byzantine, perhaps of twelfth century, is preserved in the church chest at Shipley, Sussex. A mural reliquary containing a portion of a wooden cup stained with blood, supposed to be human, and that of Becket, brought from Woodspring Priory, was not long since discovered in the porch of Kewstoke Church, Weston-super-Mare, and has since been removed to the museum in Taunton Castle. At the recent reparation of the parish church of Folkestone an ancient leaden coffer about 14 inches long, 9 inches wide, and 8 inches high, without a cover, was discovered within a niche. In the coffer were found a number of bones, declared by experts as those of a young woman. One jaw-bone was almost perfect, two double-teeth still remaining in

* A skull, thought to be that of St. Thomas of Hereford, is preserved at the Benedictine Abbey of Downside, Bath.

the jaw. Loose teeth found in the coffer, unworn and in perfect condition, also gave much testimony to the genuineness of the relic, the lady dying at twenty-six. These relics are indisputably declared to be those of St. Eanswythe, the patron saint of Folkestone. They are now carefully preserved in an aumbry in the wall, lined with alabaster, and a grille door of brass to enclose them. They are exposed to view on September 12, the date of the translation of the relics to the parish church, on which day the feast of the dedication of the church (SS. Mary and Eanswythe) is kept. Other reliquaries are at Brixworth, Northumberland (of stone), and Smarden, Kent (enamelled, a part only).

At Poyning's Church, Sussex, an ancient *thurible* of carved wood is in use as an alms-box. Over the altar at Sompting Church, in the same county, is a double *aumbry* (tabernacle?), an unusual position. A curious wooden *tabernacle* for receiving the sacramental elements before and after Mass in the south aisle of Milton Abbey Church, Dorset, is thought to be the only example remaining in this country. A mediæval *ciborium*, now used as a chalice, is possessed by Laycock Church (St. Cyriack), Wilts. At Attleborough Church, Norfolk, is preserved a latten figure of a saint, probably from a Gospel book-cover.

Among the plate of the church of St. Peter Mountergate, Norwich, is a spoon, dated 1613, having upon it a crucifix of a much earlier date. The lectern of Holy Trinity, Westminster, is the identical eagle, made of gun-metal, which was carried to St. Paul's Cathedral on the occasion of the funeral of the hero of Waterloo—the Duke of Wellington. It is mounted on a granite pedestal.

In the churches of Long Stratton, Norfolk, and Yaxley, Suffolk, are preserved the only existing specimens of the old *sexton's wheel*, which was used for deciding the period of the fast kept by devout individuals in honour of our Lady.

Several of the chapter-houses and vestries of our cathedral churches possess curious and valuable specimens of ancient *pastoral staves*, *rings*, *mitres*, and other episcopal insignia belonging to prelates of past days, exhumed from their coffins and tombs. Among others are the staves of Bishops

Carew (1280 A.D.) and Beck (1293 A.D.) preserved in the chapter-house, St. David's.

At Canterbury is retained the thirteenth-century staff of Archbishop Hubert Walter; in the vestry of York Minster the relic of a silver-gilt staff, 6 feet in length, to which the tradition is attached that it was the gift of Catherine of Braganza to her confessor, James Smith, afterwards titular Bishop of Callipolis, and was wrested from him in the minster yard by the Earl of Danby. In the Deanery, Wells, is preserved a beautiful specimen of mediæval art, found some years ago in the precincts of the cathedral, in the shape of a pastoral staff, the head of Limoges enamel, picturing the vanquishment of the dragon by the Archangel Michael. It is of the most delicate work, and studded with small turquoises and other precious stones. Several ancient and beautiful episcopal rings are preserved at various places. At Winchester are those of Bishops William of Wykeham and Gardiner (thirteenth century); at Exeter, of Bishop Bytton, with a sapphire; at Durham, those of Geoffrey Rufus and William de St. Barbara, as well as the pectoral cross taken from the coffin of St. Cuthbert, and an ivory ecclesiastical comb belonging to the saint.

Caerhŷn Church, near Conway, has a curiosity in the shape of an *alms basin*, with a handle something like a porridge-stoup, carved, or rather whittled, out of one piece of wood. Deeply cut upon the surface is the inscription and date, "I. W., I. P., 1764." It is, doubtless, the handiwork of some village worthy, and has lately been renovated and artistically bound with copper. Wimborne Minster possesses a curious ancient alms-pot, to be let down for alms; and Blyburgh Church, Suffolk, an original alms-box of the fifteenth century, bedaubed with modern colour; another fine old specimen is at Llanaber, said to have been recovered from the sea.

Numbers of our old churches still retain their ancient *chests* of oak, in some instances enriched and elaborated with carving and ironwork, whose original purpose was the preservation of the sacramental vessels and church vestments, parish-books, and other registers. The parish chest at Wimborne Minster is hollowed out from a solid oak-tree,

much cracked, and assigned to a date previous to King Alfred's reign. The vestry of York Minster has a chest of oak, carved with the story of St. George, of early fifteenth-century date; a tilting-match between two knights ornaments a curious oak chest of decorated character, preserved at the church of the Isle of Harty; at Burgate, Suffolk, the chest is painted with knights tilting (fourteenth century). Figures of saints appear on the fine Flemish chest at East Dereham, Norfolk, which has likewise a most remarkable lock—a small figure of the Saviour, wearing the crown of thorns, and with His hands bound in front, lifts up and displays the keyhole beneath. A brass plate attached to it indicates it having been taken from the ruins of Buckenham Castle, the property of the Howards, and given to the church by Samuel Prash, January 1, 1786 A.D. Although it claims to be 400 years old, the early years of the sixteenth century more nearly approach its true date. A most exquisite chest, claimed as one of the finest in England, is in the church of All Saints, Icklingham. It is completely covered with graceful iron scroll-work of the Decorated period.

Few churches, however, can boast the possession of the large, flat, semicircular receptacles used of yore for storing vestments, and known as "*cope chests*." Two large fourteenth-century examples, covered with flowing ironwork, and originally standing in the centre of the chapter-house at York Minster, are now placed on the south side of the aisle in front of the entrance to the crypt; the example at Wells Cathedral is a fine one, the hinges being strengthened and beautified by its scroll-work of iron. The huge quadrant-shaped cope-box, or chest, at Salisbury, said to be coeval with the building, has been placed in the north choir-aisle, where it is seen to great advantage. Other examples are at Lockinge, Berkshire, and Church Brampton, Northamptonshire.

(To be continued.)



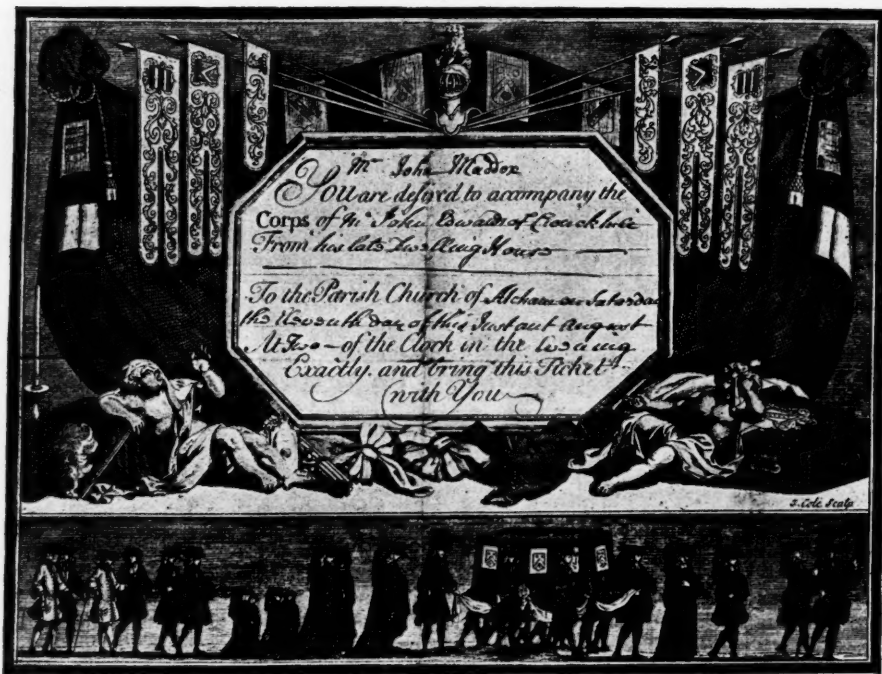
The Antiquary's Note-Book.

A SHROPSHIRE FUNERAL-CARD, A.D. 1733.

FEW customs of this country has a greater change taken place within living memory than in those observed in the conduct of funerals. Some of the older men among us can remember the costly coffin, garnished with gaudy brass-work, the expensive palls,

that the living were often impoverished by the extravagant outlay thought to be the true measure of regret for the departed. This has all happily given place to a more rational fashion, equally sympathetic and respectful.

The remarkable invitation-card reproduced on this page was found in the parish register of the Church of St. Eata, Atcham, Shropshire, and by the kindness of the Vicar I am permitted to send a copy for the *Antiquary*. It is not without merit as an



[Photo by H. H. Hughes, Shrewsbury.]

the bearers, the upper-bearers, and the numerous followers furnished with silk hatbands and scarves over their shoulders almost reaching the ground, and occasionally mutes with black caps reaching below their eyes, guarding the door of the house in which the deceased had resided. To this were added the well-spread tables, one in the dining-room and the other in the kitchen, for the comfort and consolation of the mourners before proceeding to the graveyard. Altogether there was so much pomp

and engraving, but is particularly interesting as showing the fashion of a funeral-card of the early part of the eighteenth century. The original bears the date 1733 in manuscript at the top of the card, while at the bottom is printed "Richard Burley, Undertaker in Shrewsbury."

W. PHILLIPS.

[Funeral cards have lately been the subject of several interesting communications in *Notes and Queries*. See 9th series, vol. vii., pp. 88, 171, 291, 332, 414; viii., 21, 73.—Ed.]

Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

ANTIQUARIES who wish to inspect any relics of vanished London will shortly be compelled to seek them in the country. Some years ago Lady Meux rescued Temple Bar from total destruction and rebuilt it, stone by stone, at the entrance to her park at Theobalds. Following this example, Mr. Wickham Noakes, a past Master of the Merchant Taylors' Company, has re-erected the beautiful thirteenth-century archway recently excavated near Blackfriars, which formed a portion of the famous Dominican priory, in his grounds at Selsdon Park.

The quaint custom of riding the marshes of Langholm, in Dumfriesshire, was observed on July 27. A drum and fife band paraded the town at 5.30 in the morning, and later the peculiar Border sport of a hound race or trail took place over a six-mile course. Afterwards a procession marched through the town, hundreds of boys and girls shouldering heather besoms. A monster thistle, barley bannock, and salt herring were carried aloft.

That a chalice should, in the course of a chequered career, figure as a prize in a horse race is a strange fate indeed; but such has been the experience of a chalice of solid silver, which has once more returned to its place in Clontarf Church. The cup, a very handsome one, richly embossed, and believed to be of Dutch or Hanoverian workmanship, was given to the church in 1721. It disappeared in the early part of last century, and quite recently it was found in the possession of a gentleman, in whose family it has been for many years. From an inscription on the bottom of the chalice, it is evident it was presented as a prize at the Cheltenham Races in 1833.

An interesting search has lately been concluded at a tumulus on the property of Mr. H. J. Smith-Bosanquet, at Hoddesdon, Herts. An excavation was made right into the centre of the mound, where a basin-shaped hollow, about 15 feet across, was found. In the middle of the hollow was charcoal of wood, and it is thought of bone also. The result of the search points to a cremation on a big scale, apparently on the level surface of the ground, the remains being afterwards covered with a mound of earth dug from all round the spot, and leaving it surrounded by a trench of considerable depth.

SALES.

MESSRS. PUTTICK AND SIMPSON sold on July 24 a number of antique and interesting musical instruments, including a selection from the collection of Mr. Henry Boddington, of Pownall Hall, Wilmslow. One of the rarest and most interesting was an English virginal, by Thomas White, 1664, the VOL. XXXVII.

sound-board painted with flowers and arabesques, and containing a picture of Orpheus and his lute in the interior lid. This fetched £31. A Flemish double harpsichord, by Andreas Rückers, with a painting inside the top or cover, by Van der Meulen, realized £40. A later specimen, by the same maker, sold for £19. An Early Italian dulcimer, illustrated in Hipkins's work on musical instruments, realized £22; an English spinet, by Carolus Haward, 1687, £7; an Italian spinet, probably sixteenth century, £16; and a clavecin brisé or French virginal, by Marius, 1709, £15 10s.

MESSRS. SOTHEBY, WILKINSON AND HODGE sold in their last book sale of the season on the 29th ult. and two following days the under-mentioned valuable books: Roxburghe Club Books (20), £27 10s.; Sir William Fraser's Scottish Family Histories: The Lennox, 1874, £7 12s. 6d.; Scotts of Buccleuch, 1878, £16 5s.; Frasers of Philorth, 1879, £7 12s. 6d.; Red Book of Menteith, 1880, £8 12s. 6d.; Annandale Family Book, 1894, £12 5s. Kipling's Works, 20 vols, 1897-1900, £10; Walter Pater's Plato and Platonism, 1893, An Imaginary Portrait, 1894, Greek Studies and Miscellaneous Studies, 1895, and Gaston de Latour, 1896, all first editions, £8 15s.; Symonds's Renaissance in Italy, 7 vols., 1880-6, £15 10s.; Haddon Hall Library (6), £7 5s.; Kelmscott Press Chaucer, 1896, in boards, £81; another, £84; another, in exhibition binding by Birdsall, £86 10s.; Vale Press Publications (51), £60 10s.; Passional Christ and Antichrist, cuts by L. Cranach (1521), £9 2s. 6d.; Leighton's County of Fife, India proofs, Glasgow, 1840, £11 5s.; Molière, with Boucher's plates, 6 vols. bound by Capé, 1734, £13 5s.; Ovid's Metamorphoses, by A. Golding, 1587, with MS. notes by J. R. Lowell, £9 5s.; Mary Beale's Figure Studies in Red Chalk, 1679, £15 5s.; Montaigne's Essays by Florio, first edition in English, 1603, £39; Jerome of Brunswick's Surgery, Treveris, 1525, £18 10s.; The Vertuose Boke of Distyllacyon, in English by L. Andrewe, 1527, £19; Saxton's Maps, 1573-9, £10; R. L. Stevenson's Works, 30 vols., 1894-9, £35 10s.; Beaumont and Fletcher, by Dyce, 11 vols., 1843-6, £8 15s.; Macgibbon and Ross, Castellated and Domestic Architecture of Scotland, 5 vols., 1887-92, £8 10s.; Entomological Society's Publications, 1836-1900, £17; Sketches by Thackeray, originally presented by him to his housekeeper, £101; Rabelais's Works, by Urquhart and Motteux, 1653-94, £26 10s. Edmund Spenser, The Shephearde's Calendar, Colin Clout, Fowre Hymnes, etc., first editions, 1595-7, £130; General Sir H. Seymour, Sixty-two Letters to his brother, the first Earl of Hertford, 1744-84, £21; Shakespeare's King Lear (third edition, 1608), Richard III. (1602), Henry IV. (1632), and other Plays, all imperfect, £82; Histoire du Roy Perceforest, Paris, 1531-2, £19; Beaumont and Fletcher's Comedies and Tragedies, with the first edition of the Wild Goose Chase, 1647-52, £22; Caxton's Ryal Book or Book for a King, finished 1484 (printed at Westminster, 1487-8), £1,550; Promptorium Parvulorum, first edition, printed by Pynson, 1499, £205; Boydell's River Thames, 2 vols., 1794-6, £10 5s.;

Lactantius, first book printed at Rostock, 1476, £17; Tristan de Leonnois (Verard, 1494?), imperfect, £24 10s.; Forestus Bergomensis de Mulieribus, 1497, £28 10s.; Gould's Birds of Europe, 5 vols., £47; Geneste's History of the Stage, 1660-1830, 1,500 extra illustrations (A. Daly's copy), £65; Hawkins's Life of E. Kean, extra illustrated (A. Daly's copy), 1869-87, £48; Boydell's Shakespeare, extra illustrated with about 10,000 plates, £50; Meyrick's Heraldic Visitations of Wales, 2 vols., 1846, £10 10s.; First Edition of the New Testament in Welsh, imperfect, 1567, £71; Prayers and Indulgences, a fifteenth-century English MS. in a roll, £37 10s.; Shakespeare, Second Folio, 1632, perfect and good copy (13 inches by 8½ inches), £136; Alken's National Sports, 1821, £75.—*Athenæum*, August 10.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—The fifty-eighth annual congress opened at Newcastle-on-Tyne on Thursday, July 18, in fine weather, when the members were welcomed by the mayor and sheriff. Dr. Hodgkin, the president, returned thanks. In the course of the day the cathedral, the castle—where Mr. Cadwallader Bates explained the history and contents—the Black Gate, the remains of the city walls, St. John's and St. Andrew's churches, and other places of interest were visited.—At night Dr. Hodgkin delivered his inaugural address to a large assembly, taking for his subject the "History of Northumberland."

On Friday, 19th, visits were paid to Hulne Priory, in the middle of the Duke of Northumberland's beautiful park at Alnwick, and to Alnwick and Warkworth castles.—At Hulne Mr. George Patrick explained that the priory was a monastery of the Carmelite Friars, and possessed all the features of a fortified position. The Carmelites were one of the four mendicant friar orders, and took their name from Mount Carmel, in Palestine. The origin of the monastery at Hulne was said to be due to Lord de Vesci and Sir Richard Grey, who visited Mount Carmel and prevailed upon some of the members of the order to return to England. This was about the year 1238. Tradition said that the site was selected because of a fancied resemblance which it bore to Mount Carmel. The foundation of Hulne Priory dated from about 1240, and the first prior was Rodolphus Fresborn.—At Alnwick Castle Mr. Cadwallader Bates acted as guide. One of the chief points of interest was the fine Norman gateway. The splendidly-kept library in the castle was greatly admired. There was considerable curiosity to see the old dungeons, and a general smile went round when it was seen that the approach thereto was now rendered easy by means of the electric light having been installed. Mr. Bates told how Cromwell sent 6,000 prisoners to Alnwick Castle after the Battle of Dunbar, of whom 3,000 perished, and on the remainder being deported to Morpeth, so many more died of pestilence that of the original 6,000 prisoners but

a single thousand escaped death. The pictures in the castle and the many magnificent appointments engaged a good deal of time whilst a severe thunderstorm raged overhead.—At Warkworth only the castle could be inspected. This is the stronghold mentioned by Shakespeare in "Henry IV.," in which he speaks of the Earl of Northumberland lying "crafty sick." The structure was described in detail by Mr. Bates.—At the evening meeting Mr. T. Blashill presided, and two interesting papers were read. The first was by the Rev. Cæsar Caine, M.A., on "The Archiepiscopal Mint at York." Mr. Caine exhibited many impressions and facsimiles of the coins dealt with in his paper, and traced the coinage from the earliest records down to the period in which reference was made to the coinage of the see in the indictment against Cardinal Wolsey. The title "Peter pence" was Saxon, and had no reference to the tribute paid to the Pope, but only to the coins issued by the mint at York, St. Peter being patron of the Church of York. An impression of the coinage of Archbishop John Kemp (1426-1450) was exhibited, but, Mr. Caine said, there is no coin of that prelate in the British Museum.—The second paper was by the Rev. F. S. Colman, M.A., on some prehistoric earthworks in his parish of Barwick-in-Elmet, Yorks. These cover fifteen acres, and are of two distinct periods—the earlier, a large circular earthwork, forming the outer court of the whole, being probably of British origin; the later, forming the inner court and mound, being probably mediæval.

On Saturday, 20th, the members visited Jarrow, Monkwearmouth, and Tynemouth.—At Jarrow the fine church was described by Canon Savage. Jarrow was called by the Saxons Gyrwy, and appears to have derived its first importance from a monastery founded by Bishop Benedict, which was destroyed by the Danes, and afterwards restored by Bishop Walcher, and made a cell to St. Cuthbert's Priory, Durham. The historian Bede, who was born in this parish, was educated at this monastery, having entered it at the age of nine years. Some traces of the monastic ruins are still visible. The church, dedicated to St. Paul, is a stone structure with a tower. It was rebuilt in 1783, and the register dates from 1572.—In the evening—Mr. C. Lynam, F.S.A., presiding—the Rev. H. J. Dukinfield Astley, M.A., read a paper on "The Resemblance between the Religious and Magical Ideas of Modern Savage Peoples and those of the Prehistoric and Non-Celtic Races of Europe."—This was followed, after some discussion, by a paper on "Flemish Brasses in England," read by Mr. Andrew Oliver.

Monday, 22nd, was devoted to the Roman Wall. The party went by train from Newcastle to Bardon Mill, where carriages were in waiting. Here they were taken in charge by the guides, Mr. J. P. Gibson and Mr. R. H. Forster. The first place of interest pointed out was Williamotswyke Castle, the birthplace of Bishop Ridley, an old Border keep of much interest. Vindolana, the ninth station from the east end of the wall, was pointed out, and then the party visited Borcovicus and Procolitia, a camp that was garrisoned by the First Batavian Cohort. Then

the famous station at Cilurnum was visited by the kind permission of Mrs. Clayton of the Chesters. A good deal of time was spent at this highly-interesting station, as well as at the Roman villa between it and the North Tyne, and the remains of the Roman bridge. Unfortunately, owing to its being under repair, the extremely interesting museum of Roman remains at the Chesters could not be inspected.—There was no evening meeting.

On Tuesday, 23rd, the members made a pilgrimage to Lindisfarne, driving from Beal station to Holy Island across the long stretch of wet sand, which can only be crossed at certain hours owing to the tide, in one-horse carts. The party assembled among the priory ruins, and the Rev. H. J. D. Astley gave a graphic sketch of the early history and associations of the island. After luncheon Mr. Astley gave a description of the later Norman building and conducted his hearers round the ruins.—There was no evening meeting.

The final meetings of the congress were held on Wednesday, 24th, when Durham was visited. The Dean, Dr. Kitchin, kindly took the party round the cathedral, the castle, and the remains of the priory, giving excellent descriptions, and dwelling especially on St. Cuthbert's tomb and burial.—At the evening meeting the usual votes of thanks were passed, and a paper by the Rev. C. H. Evelyn White, F.S.A., was read on "The Galilee as a Place of Sanctuary," with special reference to Durham; and another by Mr. S. W. Kershaw, F.S.A., on "Canterbury's Ancient Coinage."

The two following days, 25th and 26th, were occupied by extra excursions—to Flodden Field under the guidance of Dr. Hodgkin, and to Hexham under the conduct of Mr. J. P. Gibson.



ROYAL ARCHÆOLOGICAL INSTITUTE.—The fifty-ninth annual meeting opened at Nottingham on Tuesday, July 23, under the presidency of Lord Hawkesbury. The members were welcomed by the Mayor, and the President delivered his inaugural address. In the afternoon visits were paid to St. Mary's Church, where Mr. W. Stevenson read a paper on its history; to St. Peter's Church, described by Mr. Robert Evans, and to the castle, where Mr. E. Green read an informative paper recalling the salient features of interest in connection with the ancient fortress, from the earliest times of the Danish invasions down to the date of its being dismantled during the period of the Commonwealth. Up to the time of William the Conqueror, Mr. Green pointed out, the castle consisted merely of moated ground. There was no mention of a castle in Domesday. The first absolute date which he could find was 1131, when two shillings were spent on the chapel. Mr. Green dealt extensively with the part which the castle played in the Civil War, and mentioned the different accounts given of the raising of his standard by Charles I. In 1651 the Parliament commenced destroying all castles, and that year an order was received by the Mayor ordering the castle to be destroyed by November 16, which was accordingly done.—At the evening meeting, Dr. Gow presiding, a valuable paper was read by

Mr. A. F. Leach on "The Ancient Schools of Nottinghamshire."—A paper by the Rev. Canon Raven, F.S.A., on "The Church Bells of Nottinghamshire" was taken as read, owing to the lateness of the hour.

On Wednesday, 24th, visits were paid to Southwell and Thurgarton. At Southwell the ruined Manor-house, known as the Episcopal Palace, was seen under the guidance of the Rev. R. F. Smith, while the Rev. G. M. Livett took the party round the Minster. The afternoon drive to Thurgarton was spoiled by the rain. The Rev. J. Standish gave an account of the priory.—At the evening meeting, Mr. E. W. Brabrook, C.B., in the chair, papers were read on the "Ancient Carvings in Calverton Church," by the Rev. A. D. Hill, and by Mr. W. H. St. John Hope on the "Early Working of Alabaster in England." Mr. Hope said that in the middle ages Nottingham "alabastermen," as well as those of York and Lincoln, of whom they also had evidence, wrought for the most part imagery and "tables" for altars and the like. Nottingham was already famous for reredos work in the reign of Edward III., but he could not produce further documentary evidence for quite a century later. Certainly for fifty years the image-makers and alabastermen of Nottingham were engaged upon images and tables, among which "St. John's heads" were specially prominent. He laid some stress on "St. John's heads" because the evidence was so cumulative that the examples that remained had come from a common centre, which he claimed was Nottingham. There was evidence of the removal of the trade to Burton and other centres, and with the introduction of the coarser stuff monuments of new forms came into fashion. Alabaster, Mr. Hope added, should not be washed, as it was soluble in water.

On Thursday, 25th, the members visited Wollaton Hall, where they were kindly received by Lord and Lady Middleton, and an account of the building was given by Mr. J. A. Gotch; Wollaton Church, described by the rector, the Rev. H. C. Russell; Sandiacre Church; Stapleford Cross, a monolith pillar covered with Saxon knotwork and carving; and Strelley Church.—At the evening meeting Mr. C. R. Peers, F.S.A., read a paper on the "Saxon Churches of the St. Pancras (Canterbury) Type"—St. Martin's, Canterbury; St. Pancras, Canterbury; St. Mary's, Lyminge; St. Andrew's, Rochester; St. Peter's, Ythencester; and the old minster at South Elmham. All are on Roman sites. Mr. W. H. St. John Hope also submitted a new reading of the arms of Colchester and Nottingham, which he thought represented the ragged Cross of our Lord pierced by three nails, each surmounted by a crown. This would explain the encircling of the cross by the third or lowest crown, even when, as in the Nottingham arms, the nails were now omitted. At Colchester the present arms have been used since at least the reign of Henry V., but for those of Nottingham there seems to be no earlier authority than the Visitation of 1569.

On Friday, 26th, after the annual business meeting had been held, Hardwick Hall, Mansfield, was visited. It was described by Mr. Gotch.—At the

evening meeting Mr. E. W. Brabrook read a paper on "Robin Hood," maintaining that Robin had actually existed.

Saturday, 27th, was given up to a tour in the Newark district. Newark Castle was described by Mr. John Bilson; Hainton Church by Mr. St. John Hope; St. Mary's, Newark, by Mr. Bilson; and Holme Parish Church by the Rev. A. F. Sutton.

On *Monday, 29th*, the Priory Churches of Worksop and Blyth were visited. The former was described by the Rev. H. T. Slodden, who said that the nave of the church was dedicated to St. Mary and St. Cuthbert, and was originally cruciform, the eastern end, or choir, together with the transepts, being used by the monks for their monastic services, whilst the nave was devoted to parochial purposes. The nave was 135 feet long, and the columns were alternately cylindrical and octagonal. The pillars were ten in number, and he believed that the two on either side of the extreme east end of the present building were pure Norman work. The rest of the church westward appeared to be of later date, probably about 1117, and it was possible that the choir was built first, the remainder of the original design being abandoned for a less massive and, to his mind, less stately style. Mr. Slodden also directed attention to the porch, and particularly to the beautiful ironwork on the lower part of the door. The church contains many monumental memorials of interest, having been formerly the principal burying-place of the Lovetots and Furnivals. After a close inspection of the interior of the church had been made, Mr. Slodden conducted the visitors to the interesting remains of the former monastic buildings on the north side of the church. At Blyth the Priory Church was described by Mr. St. John Hope. At the evening meeting the usual votes of thanks were cordially passed.

The last day, *Tuesday, 30th*, was devoted to an excursion to Whatton Church, near Aslockton, described by Mr. Montagu Hall; the splendid old church at Bottesford, well described by Mr. E. B. S. Shepherd and Mr. St. John Hope; Langar Church; Wiverton Hall—the ruined home of the Chaworths, built in Henry VI.'s time, and supposed to have been garrisoned during the Civil War—and Bingham.



CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—The fifty-fifth annual meeting was held at Newtown, Montgomeryshire, from Monday, July 29, to Friday, August 2. The first excursion, on Tuesday, July 30, included visits to many places of interest. At Bettws Church the party inspected a sixteenth-century monumental tablet which is said to be the only mediæval brass in the county. It bears the date 1531, a Latin inscription exhorting those who visit the church to pray for the soul of Sir John Ap Meredyth, formerly vicar of the church. Other objects of interest in the church are a curious oak chest carved out of a solid block of wood and some stained glass which is supposed to have been removed from Glastonbury. In the evening the president, Colonel Pryce-Jones, gave his address, and Archdeacon Thomas read a paper on "The Camps and Earthworks of the District."—Mr. Richard

Williams followed with an interesting paper on "The History of Dolforwyn Castle." The first fortified building on the site of which there is any record, he said, was erected by Bleddyn ab Cynfyn, Prince of Powis, and founder of the third Royal tribe of Wales, between 1065 and 1073, but this structure was superseded about the year 1242 by a more substantial building erected by Dafydd ab Llewelyn. This building was taken by Roger de Mortimer about 1278, and according to Mr. G. T. Clark the existing walls were probably his work. Some of the portions still standing are nearly 4 feet in thickness. For two centuries Dolforwyn Castle was part of the possessions of the once-powerful Mortimer family, and from 1278 to 1485 their history is closely bound up with that of Cedewain. The building was allowed to fall into decay about 1331, and in the words of the Welsh poet:

Draen ac ysgall mall a'i wedd
Mieri lle bri mawredd.

Where greatness dwelt in pomp now thistles reign,
And prickly thorns assert their wide domain.

The excursion to Kerry on the next day, Wednesday, 31st, was not specially interesting. In the evening Welshpool was visited. On Thursday, August 1, the members visited the neighbourhood of Llandinam and Llanidloes, concluding with a visit to the excavations at the Roman station at Caersws. The principal place visited on the last day of the meeting, Friday, August 2, was Montgomery. The church is a fine building, dating from the early part of the twelfth century. The most ancient of the monuments in the church is that of a knight, who has a visored basinet of what the late Mr. Bloxam considered an unusual design. The visor is raised. The camail or tippet of mail covers the neck, breast, and shoulders. Shoulder-pieces appear beneath the camail, and the upper and lower arms are encased in plate. An emblazoned jupon falls down almost to the knees, round its skirts being a horizontal baldric or belt, buckled in front. The hands are joined on the breast. A fragment of the sword is traceable on the right side. According to the device upon the jupon the effigy is that of one of the Mortimers of the end of the fourteenth century. At the closing meeting in the evening the usual votes of thanks were passed.



The members of the **SURREY ARCHÆOLOGICAL SOCIETY** visited Wotton on July 17. At the church Dr. F. R. Fairbank, F.S.A., read an interesting paper, which was followed by a brief discussion. The party proceeded to Crossways Farm, which was described by Mr. Ralph Nevill, F.S.A., who pointed out that this building of ornamental brickwork and Bargate stone resembles others of its type in the neighbourhood, and at Godalming and Dorking. It is chiefly interesting because it has been so little altered from its original plan, and not at all for between 200 and 300 years. The house probably dates from 1640; the staircase is part of an older house, the kitchen presents an inglenook fire, with an iron fireback showing two

heraldic dogs, similar to that in the hall at Wotton. After lunch the camp on Holmbury Hill was visited. Mr. H. E. Malden described the camp, which is certainly not Roman, being on a hill-top, having two ditches and two banks, and not being rectangular. It probably belongs to the period after the Romans left the country, and before the invasion of the Saxons. From the camp the party drove to Wotton, where they were most kindly and hospitably received by Mr. W. J. Evelyn, F.S.A., who himself showed the large party through the house and grounds. The first of the family who resided at Wotton was George Evelyn, who died in 1603, and whose monument is in Wotton Church. In the library of the house are arranged a number of interesting objects, among them the original diary of John Evelyn. In the cases are several family miniatures, and a lock of hair from the head of Charles I., and a lock from his beard; the hair is dark-brown, that of the beard auburn. The conservatories are full of choice flowers, and lead into the well-cared-for ornamental gardens, in which are fish-ponds and a fountain; and at the end of the gardens is a portico, or temple, referred to by John Evelyn in his diary, 1649, February 26, as follows: "Came to see me Captain George Evelyn, the great traveller, and one who believed himself a better architect than he really was, witness the portico in the garden at Wotton; yet the great room at Albury is better understood. He had a large mind, but he overbuilt everything."

The members of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on July 20 spent a pleasant afternoon at Kirklee, the seat of Sir George J. Armytage, Bart., Mr. J. S. Chadwick acting as guide. Entering the demesne of Kirklee by a private gateway, immediately opposite the obelisk known as the Dumb Steeple, the party were conducted to Robin Hood's Grave, where the local traditions respecting the famous outlaw were briefly epitomized by Mr. Chadwick. A shady path through the beautiful Kirklee Woods led the party to the old Roman encampment on a knoll of the hill. The course of the camp was traced by Sir George Armytage. Kirklee Hall, built in the reign of James I., from the ruins of the old priory, by a member of the Armytage family, who came into possession of the estate in 1565, was next visited. In the library ancient deeds and charters were on view, together with old engravings and drawings of the estate, executed nearly 300 years ago by Dr. Johnson, of Pontefract—a famous Yorkshire antiquary in his day. These sketches, together with a specially written historical survey of Kirklee, by Mr. Chadwick, will shortly be published in the *Yorkshire Archaeological Journal*. Leaving the hall a visit was made to the site of the old priory and the old gatehouse, from the window of the upper room of which Robin Hood is said to have shot his last arrow. Another pleasant outing was enjoyed by the members on August 3 to 5, under the able leadership of Mr. J. A. Clapham, at Hazelwood Hydropathic Establishment, Grange-over-Sands, from which visits were made by a series of drives to Witherstack Hall and Park; Levens

Hall, with its fine old formal gardens; Cartmel Priory, the cathedral of the neighbourhood; Lake Side; and the beautiful old Holker Hall.

At the ordinary monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held July 31, the Duke of Northumberland presiding, a paper on "The Boutflowers of Apperley" was read by the Rev. D. S. Boutflower. Mr. R. C. Clephan, F.S.A., exhibited and described an interesting selection from his collection of Egyptian beads, ranging in date from 4000 B.C. to the Roman occupation. The members of the same society made an interesting excursion in July to Capheaton; the little church of Kirkharle, in which are two low side-windows and a fifteenth-century octagonal font; Shaftoe; Harnham; and Whalton.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE DOUBLE CHOIR OF GLASGOW CATHEDRAL: A STUDY OF RIB VAULTING. By Thomas Lennox Watson, F.R.I.B.A. Many illustrations, plates and plans. Glasgow: James Hedderwick and Sons, 1901. 4to; pp. x, 188. Price 25s. net.

It is not a little remarkable, after all the attention that has been given to the architectural history of the famous pile of the cathedral church of Glasgow, that it has been left to Mr. Watson to ascertain, and to prove beyond doubt in this volume (by diagram and letterpress), that the vaulting of the lower church or crypt is of no fewer than five distinct periods, with an appreciable interval between each. Save in the recent papers of Mr. Watson on this subject, it has hitherto been carelessly assumed that all the vaulting was of one date. This has been definitely stated in Messrs. MacGibbon and Ross's great work on *The Ecclesiastical Architecture of Scotland* (1897), as well as in *The Book of Glasgow Cathedral* (1898).

The first period of the vaulting, in the southwestern compartment of the lower church, is, according to Mr. Watson's accurate reasoning, circa 1220. The second period of the vaulting, to be noticed in the north and south aisles of the lower church, is circa 1240. The third vaulting period is about ten years later, when the aisles and chapels of the choir were vaulted. The middle compartment of the lower church gives the fourth vaulting period, circa 1260. The fifth and last period of the vaulting, when the transeptal stairs and the eastern aisle and chapels of the lower church were covered, is of uncertain date, but cannot be earlier than 1270.

This admirable volume, with its seventy-two illustrations, practically covers the whole question of Gothic vaulting, and is a model of clearness.

We have no doubt that it will be recognised by architects and architectural students as a work of high value; but it also has undoubted attractions for the general ecclesiologist and antiquary. The historical notes are of considerable value, and give within a short compass a remarkable amount of information as to crypts or lower churches in general. The latter is the better name, and it would be well, save for brevity, if the term crypt, so misleading to the general public, could be abandoned. In old documents the term usually employed was *bassa ecclesia* or *inferior ecclesia*.

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INDEX TO THE FIRST TEN VOLUMES OF BOOK-PRICES CURRENT (1887 to 1896). London: *Elliot Stock*, 1901. Demy 8vo, buckram; pp. vii, 472. Price 21s. net.

At last we have a key to the first ten volumes of *Book-Prices Current* in the shape of this handsome and most satisfactory Index, which is as indispensable to bibliographers as the original volumes are. The compiler is Mr. William Jaggard, of Liverpool; and when he remarks, in his preface, that "the compilation was taken in hand largely as a labour of love," we can well believe him, for the labour of preparing such an index must have been immense. The work is no mere amalgamation of the separate indexes to the ten volumes. Every entry has been freshly verified, and many titles and numbers accidentally omitted or misprinted in the annual indexes are here inserted or corrected. The extent of the labour involved is slightly indicated by Mr. Jaggard's remark that his manuscript involved 33,000 distinct titles and considerably over 500,000 numerals. The value of such a work as this depends, of course, upon its accuracy; and this can only be tested by that constant use which everyone interested in books is sure to give it. We can only say that so far as we have tested the entries we have detected no errors. The method of the *Index* is simple. Under our own title, for instance, we find that sets or volumes of the *Antiquary* are recorded as sold at three references in the volume for 1888, one in 1889, two in 1891, one in 1893, two in 1895, and one in 1896. The references are to the numbered entries in the respective volumes, and can be looked up in a few seconds. Under such headings as Shakespeare, which fills five pages of the *Index*, Caxton and the like, the number of references conveniently grouped is an eloquent testimony to the value of Mr. Jaggard's labours. One great advantage of having the references to the sale records thus brought together is the convenience with which any reader can now compare the prices fetched by any book or set of books during the ten years covered by the *Index*. But it is as impossible to name all the advantages of such a comprehensive key, as it is to overestimate its value to all dealers in and lovers of books.

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THE SWORD AND THE CENTURIES. By Captain Alfred Hutton, F.S.A. Many illustrations. London: *Grant Richards*, 1901. 8vo.; pp. xxii, 367. Price 15s.

Captain Hutton, who is already well known in the field of literature by his books entitled *Cold*

Steel and *Old Sword-play*, has covered fresh ground after a most agreeable fashion in this well-illustrated and pleasantly-written volume. It is a description of the various swords and other weapons used in civilized Europe during the last five centuries, and of single combats which have been fought with them. There are no dry pages of technical details, but graphic and stirring accounts, drawn for the most part from out-of-the-way and little-known sources. The first book deals with the age of chivalry, and its opening chapter tells how the Lord of Ternant and the Spanish esquire Galot de Balthasin fought on foot and horseback before the good Duke Philip of Burgundy in the year of grace 1445. The next chapter describes how the good knight Jacques de Lalain fought with an English esquire, Thomas Qué, their weapons being pole-axes, before the same Duke. But these single combats were not confined to knights and esquires, and a third encounter before Duke Philip, at Valenciennes, is described with gruesome detail, between two tailors armed with clubs before a great company in judicial strife. In the same book descriptions are given of the stirring encounter between Bayard and the Spaniard Sotomaior in 1503, with the infringement of parole that brought about the combat, as well as an encounter in 1549 with bastard swords between the Baron d'Aguerre and the Lord of Fendilles. It concludes with accounts of two-hand swords, a memorable conflict with sword and buckler, and the ancient method and usage of duels before the King. The second book deals with the period of the rapier, and introduces us to such men as the Admirable Crichton and Cardinal Richelieu. This is followed by the period of transition, with accounts of the flamberge and the small sword. One of the most interesting chapters of this book is that which deals graphically with those three great fencers of the eighteenth century, the Chevalier de Saint Georges, the Chevalier d'Eon de Beaumont, and our Henry Angelo. Then comes the book that deals with the prize players, or company of fencers, of the time of Elizabeth and James, and the gladiating prize-fighter with broadsword or cudgel of the eighteenth century. Under the heading of the "Nineteenth Century" accounts are given of the duelling sword and certain memorable encounters, as well as of cudgelling, backswording, and single-stick.

There is an almost hackneyed phrase of reviewers, that has possibly been used sometimes too heedlessly, which is eminently true of this volume: there is not a dull page from cover to cover.

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CALENDAR OF LETTER-BOOKS PRESERVED AMONG THE ARCHIVES OF THE CORPORATION OF THE CITY OF LONDON AT THE GUILDHALL. Letter-book C, circa A.D. 1291-1309. Edited by Reginald R. Sharpe, D.C.L. Printed by order of the Corporation. London, 1901. 8vo.; pp. xxvii, 290.

Dr. Sharpe's third volume covers practically the same period as its two predecessors, but its contents are different and more varied. The documents in this letter-book throw light on very many points

of interest. They bear witness, for instance, to the determination of King Edward I. to grant a very considerable degree of freedom to foreign merchants, and also, it must be admitted, to the somewhat unwilling and grudging acquiescence of the City authorities. Among other matters illustrated are the great depreciation of the coinage in Edward's reign, due largely to the extensive export of gold and silver and circulation of bad money by the foreigners; the sturdy resistance of the City to the King's attempt to secure himself new Custom duties; the proceedings in connection with the first recorded election of Aldermen of the City (1293); the arrest of the Mayor and Sheriffs by the Coroners of the City in 1301 for an infringement of the rights of the burgesses of Wallingford; and lastly, but by no means least in importance, the story of the foundation of the English Cnihtengild, and its subsequent absorption by the Priory of Holy Trinity, Aldgate, the early history of which is illustrated by transcripts of charters and other documents.

It is pleasant to see this important undertaking making such excellent progress. Dr. Sharpe's lengthy introduction is most valuable, and the volume is thoroughly indexed.

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HISTORY OF THE TOWN AND COUNTY OF WEXFORD: TINTERN ABBEY, ROSEGARLAND, AND CLONMINES. Edited by Philip Herbert Hore. Many illustrations. London: *Elliot Stock*, 1901. 4to.; pp. xxiv, 281. Price 20s. net.

This is the second instalment of Mr. Hore's projected history of Wexford. The same plan is followed in this volume as in its predecessor, noticed in the *Antiquary* for February last; that is to say, the history of the abbey, of the ancient manor and castellated dwelling-house called Rosegarland, and of the ancient borough and parish of Clonmines, is told chiefly by the many original documents and records which Mr. Hore has collected or extracted. The Wexford Tintern was founded in 1131 by Cistercian monks from Tintern Abbey in Monmouthshire, and was originally called Little or Minor Tintern. It was a fortified monastery, and the ruins which remain show that it must have been not only rich in beautiful sculptured ornaments and figures, but a place of strength. The greater part of the strong quadrangular tower still stands, and on its roof may yet be seen the remains of the ancient brazier, which when lighted summoned the faithful to the assistance of the monks. Mr. Hore gives a careful ground-plan of the abbey, as well as beautiful photographic views of the remains, and then traces its history by means of original documents from the year 1233 to 1684. The histories of Rosegarland and Clonmines are given in similar manner. It is hardly necessary to say that the records, which are carefully annotated, incidentally throw light on many details of both social and national history. The whole volume, which is most handsomely produced and beautifully illustrated, testifies to the great pains and labour which Mr. Hore has devoted to the collection and elucidation of a wealth of documentary material, most of which is here printed for the first

time. The various facsimiles of letters, bonds and signatures add much to the value and interest of the work, which is fully indexed.

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THE BENEDICTINE ABBEY OF SS. MARY, PETER AND PAUL AT PERSHORE, WORCESTERSHIRE. By Francis B. Andrews, A.R.I.B.A. Many illustrations. Birmingham: *Midland Educational Co., Ltd.* 1901. Demy 4to.; pp. 42. Price: paper, 1s. 6d. net; cloth gilt, 3s. 6d. net.

By the issue of this elegant brochure, Mr. Andrews has rendered a particular service to the historian, the antiquary and the members of his profession. Within its tasteful cover, in the best of print, paper, and penwork, he has collected together all that is trustworthy in the history of this religious foundation. Every care has been taken to trace each point of the abbey's history to the most authentic sources available, the effort throughout being to secure reliability to the furthest detail in every record, either by pen or pencil. A remark which we have not yet seen made is suggested by pp. 8 and 9. The real officials of the monastery—that is to say, those signing as such at the Dissolution—are not the same individuals (with the exception of the Abbot) as those monks who received the corresponding pensions. It may be that wholesale changes were made between the date of signing submission and the breaking up of the house, but one reasonably wonders how these were brought about.—H. P. F.

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NOTES ON THE PARISH REGISTERS OF ST. MARY'S, NOTTINGHAM, 1566 to 1812. By John T. Godfrey. With a Preface by James Ward. Nottingham: *Henry S. Saxton*, 1901. 8vo.; pp. xxi, 147. 200 copies printed.

Mr. Godfrey is already favourably known by his work on Nottingham worthies, and in this volume he performs another valuable service. The abstract of the registers here given presents many points of interest. The entries throw light on the numerous clandestine marriages, for which Nottingham, owing to its central position, was conveniently situated; on old corporation customs; on burials—regarding which many entries are quaint, but more are very meagre—and chiefly, of course, on family history. Mr. Godfrey has liberally annotated his collections, and these notes especially should be very useful to genealogists and to compilers of pedigrees. The book is handsomely got up, and has a full index of names.

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THE TELL EL AMARNA PERIOD. By Carl Niebuhr. "The Ancient East," No. II. London: *D. Nutt*, 1901. 8vo.; pp. 62. Price 1s. sewed.

This, the second of Mr. Nutt's new series of booklets, deals with the relations of Egypt and Western Asia in the fifteenth century B.C., as shown in the tablets which were found early in 1888 near the ruins which cover the floor of the valley known as El Amarna. About eighty of the best preserved of these tablets are in the British Museum, about one hundred and eighty—many of them in a fragmentary condition—are in the Berlin Museum, some sixty were left in the museum at

Boulak, and a few are in private hands. Most of the contents are letters from Egyptian officials in Syria and Canaan, addressed usually to their King, and among them are many long letters from Asiatic Kings to the Egyptian Sovereign. Dr. Niebuhr gives a succinct account of this most valuable correspondence, and summarizes the revelations made thereby regarding the Egyptian Court and administration, the vassalage of Asiatic rulers, and the political conditions of the period. Miss Hutchison is the efficient translator, and there is a brief but suggestive bibliographical appendix.

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We have received *The Book of The Cheese*, 4th edition (London: T. Fisher Unwin; price 2s.). The "Olde Cheshire Cheese" is known to all lovers of old London as the chief remaining relic of the taverns of long ago, and this account of its history and associations, re-edited by Mr. R. R. D. Adams, is interesting and readable; but the myth of Dr. Johnson's connection with the "Cheese" is treated throughout as fact, and there is far too much repetition in the reiterated glorifications of the famous pudding. The numerous excellent illustrations by Herbert Railton, Joseph Pennell, and other artists, add greatly to the attractiveness of the book.

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From the Homeland Association, 24, Bride Lane, Fleet Street, comes a handbook to *Dulverton and the District*, 2nd edition, price 6d. net, by our contributor Mr. F. J. Snell, M.A. Dulverton is the centre of that charming part of West Somerset which presents so many attractions to sportsmen and to lovers of Nature. Mr. Snell has had the assistance of various specialists in sport, and has produced a descriptive guide-book which is as pleasant to read as it is to look at and handle. The archaeological treasures of the district are indicated, but there is room for another handbook in which sport should give place to the antiquarian and especially the legendary lore in which the country of which Dulverton is the centre is so rich. We wish Mr. Snell would write it. Meanwhile this little book deserves a warm welcome. It is well indexed and capitally illustrated.

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Several pamphlets of interest are before us. First comes *The Place-Names of Cambridgeshire*, by Professor Skeat, Litt.D., issued by the Cambridge Antiquarian Society as No. xxxvi. of their octavo publications (Cambridge: Deighton, Bell and Co.; price 3s. 6d.). Place-names form a subject which has, as yet, been but slightly and fragmentarily touched by scientific inquiry. The great army of guessers have, of course, found it a fertile field; but the guessing days of etymology are over, and no one has done more to end them than the author of this brochure. Like all Professor Skeat's work, it is thorough and authoritative. It will primarily interest and be valued by students of the Eastern counties, but as the author groups the names treated under the various suffixes, his discussion of those suffixes, which are, of course, not confined to Cambridgeshire names, will be extremely useful to all who take an interest in a fascinating and important study. We have also received *The Parish Churches of Northamp-*

tonshire: illustrated by Wills, Temp. Henry VIII., by the Rev. Dr. Cox, F.S.A., reprinted from the *Archaeological Journal* of June last, in which the author clearly shows by the numerous most interesting examples and extracts how rich pre-Reformation wills are in illustrations of ecclesiastical and ecclesiological lore and history; a little pamphlet on *The Earliest Dublin Printing*, by E. R. M'C. Dix (Dublin: O'Donoghue and Co.; price 1s.), with a list of books, proclamations, etc., printed in Dublin prior to 1601, which is a useful addition to Mr. Dix's former labours in this direction; and a book and print catalogue issued by Mr. Rupert Simms, of Newcastle-under-Lyme, Staffs., which is prefaced by a page or two of extracts from the borough records.

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The principal article in that well-edited quarterly, the *Essex Review* (July), is "The Dykes of the Thames," by W. W. Glenny. There are also, besides other notes and papers, articles on "Dr. Samuel Glasse, Rector of Wanstead, 1786-1812," by Walter Crouch; and on "The Census of 1901 in Essex," by Miller Christy. The illustrations are good, as usual. The Armorial Bearings of Abergavenny form the frontispiece to the *Genealogical Magazine* for August. The number contains, *inter alia*, full particulars of the recent trial of Lord Russell, and of the petition of Lord Mowbray and Stourton for the determination in his favour of the abeyance now existing in the earldom of Norfolk. The chief contents of the *Architectural Review* for August are freely-illustrated articles on "The Artistic Side of the Glasgow Exhibition," and "Tuscan Painting and Sculpture." We have also on our table No. 1, July, of the *Museums Journal*, the "organ" of the Museums Association (London: Dulau and Co.; price 1s. net), which should be of interest and use to all concerned in museum work; the *American Antiquarian* for July and August, containing, besides much other matter of value, a most useful collection of "Notes upon the Mandrake," by Professor Starr; the *Berks, Bucks and Oxon Archaeological Journal* for July—a capital number; and the *Architects' Magazine*, also for July.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.